

On July 3rd <sup>1959</sup> we had our first commencement  
exercises. at Chongju Boys school.  
Thirteen of the boys were given diplomas,  
certifying that they had completed  
the course of study prescribed in the  
primary department.

Written by Edwin Nagin,

Sam Moffett

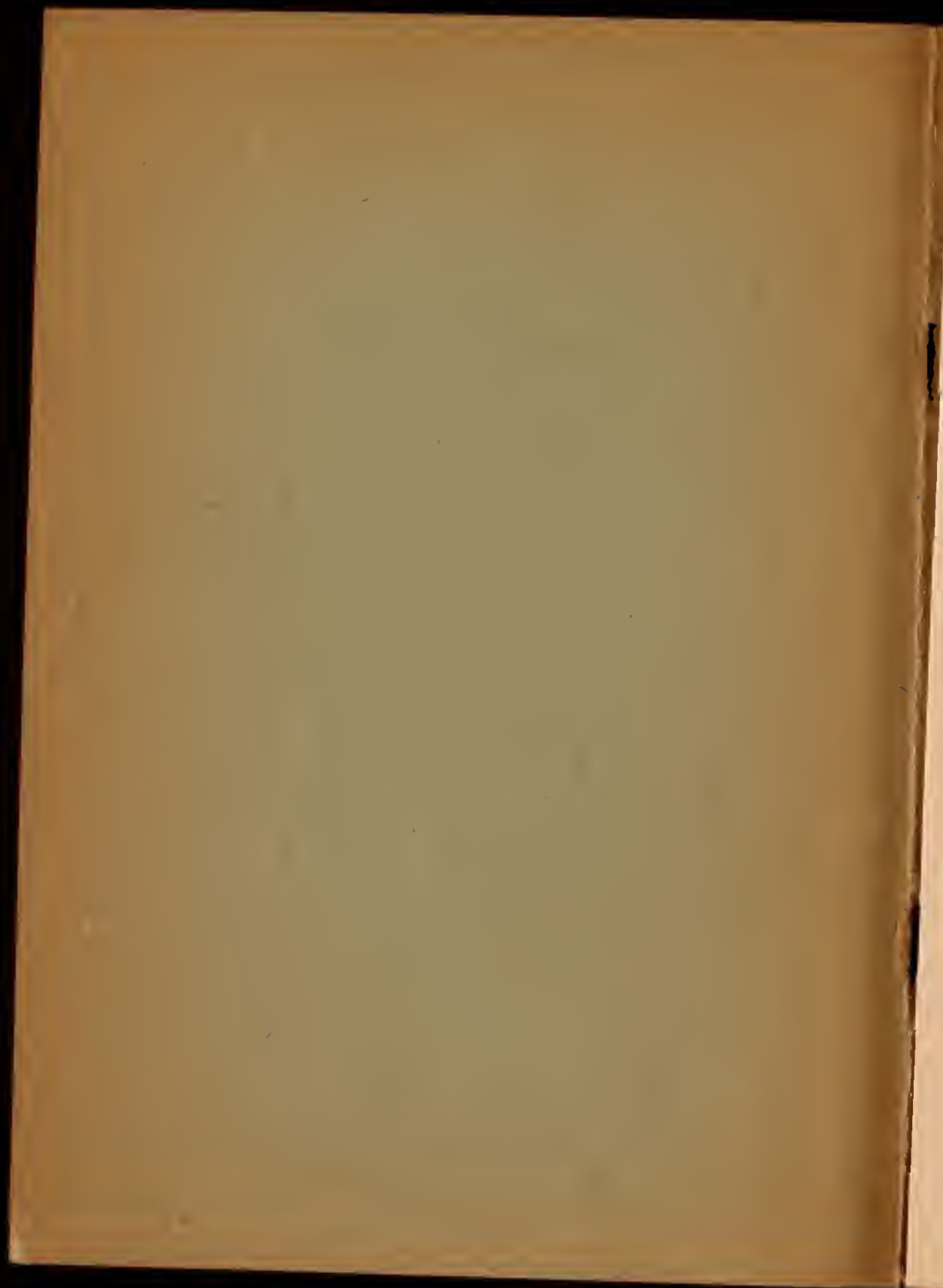
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1967

TRUTH ABOUT DEPORTATION  
OF KOREAN RESIDENTS IN JAPAN

The Korea Foreign Policy Association  
Seoul, Korea

民國日報調查部



*Sam Moffett*

TRUTH ABOUT DEPORTATION  
OF KOREAN RESIDENTS IN JAPAN

**The Korea Foreign Policy Association**  
**Seoul, Korea**  
**June 22, 1960**



Since last year, there has been a controversy between Korea and Japan concerning the mass shipment of Korean residents in Japan to the Communist north. We are told by the Japanese that they are sending these Koreans on the basis of freedom of choice of residence, but we would like to know more about this subject. We have heard that the Korean Government and people are strongly opposed to the shipments, and we feel there must be some reasons for such opposition. We want to hear not just the Korean side of the story, but the simple and undistorted truth. For this purpose, we would like to ask the following questions.

*Question: How many Korean residents are there in Japan? How, when and from where did so many Koreans go to Japan?*

*Answer:* There were about 2,000,000 Koreans in Japan at the end of World War II and 1,400,000 of them have already returned to the Republic of Korea, leaving about 600,000 Koreans living in Japan. Most of them came originally from the southern part of Korea, especially from the two provinces of Kyungsang Nam-Do and Kyungsang Puk-Do. The story of how these Koreans went to Japan, and why they are now leaving there, is one of the saddest of this century. "They and their wives and children" were, to quote from "The Korean Minority in Japan" by a Reuter correspondent in Tokyo in the February 26, 1947 issue of the *Far Eastern Survey*, "brought to Japan to work at the hardest labor, in the coal mines at low wages from which compulsory 'donations' and 'savings' were deducted, watched by armed guards and sheltered in flimsy houses under unsanitary conditions" before and during World War II. Only fifteen years after the liberation of their motherland, they find themselves the victims of Communist imperialism and Japanese political expediency, their freedom sacrificed and their fate again to be that of forced laborers.

*Question: How have these residents been treated?*

*Answer:* Let me quote again from a Reuter correspondent. As early as 1947, even under the American occupation, he reported, "Eighteen months after the war of liberation, the Koreans find themselves blamed for Japan's black market and the increase in crime and accused of being the carriers of disease, of paying no taxes, of having secured a financial stranglehold on Japan. . ."

The termination of the American occupation in 1952 removed any external restraint that had existed against such discrimination, and ever increasing numbers of Korean residents began to find themselves out of jobs. Even Korean opera singers—standing at the top of that profession in Japan—were dismissed. Korean doctors and other professional men were squeezed out once their nationality was known. All the Korean residents in Japan have been subjected to persecution unrestrained by any internal or external force.

*Question: What is the attitude of the Japanese Government toward Korean residents?*

*Answer:* The Korean Government and people are aware of the reality of racial prejudice and discrimination. The point is that the Japanese public authorities have not tried to mitigate it. In some cases the Japanese Government authorities have participated in discriminatory treatment and demonstrations of racial prejudice. On July 23, 1946, for example, Tomomutsu Ono, General Secretary of the Liberal Party and member of the Diet, made a violent "emergency interpellation" in which he stated that the "social order is being destroyed by non-Japanese nationals." Mr. Tanzan Ishibashi, the then Finance Minister, speaking in the Diet on August 8, 1946, sought to substantiate the most vicious of anti-Korean rumors when he spoke of twenty billion of the fifty billion



yen then in circulation as in "the hands of third party nationals remaining unrepatriated in Japan." In 1947 the Committee for Protecting Korean Rights exposed the anti-Korean conduct of the Japanese Government, including several cases of police brutality. For example, it charged that the Japanese Government was responsible for the deaths of 272 Koreans for want of food and medicine at the Sasebo Detention Camp in Kyushu from June 24 to September 15, 1946. In a poster for an anti-crime week, the Japanese police used a Korean emblem as a background to a clutching hand reaching out to rob a cringing woman. With the termination of the American occupation, the Japanese Government became increasingly unscrupulous in persecution of Korean residents. Average Japanese are only as anti-Korean as their Government has led them to be.

*Question: We remember that the United States Government has allowed some Chinese students to leave for Red China in the past on the basis of the "principle of free choice of residence." There seems to be a similarity between the two cases. What is your comment on this point?*

*Answer: The two cases are entirely different. A few basic factors, which characterize the present case of Korean residents in Japan, are lacking in the case of Chinese students. These factors are discrimination, coercion, destitution, and pressures from political organizations. Also the United States Government did not particularly want the Chinese students to leave the country and did not work for their deportation to Red China.*

*Question: What is the substance of the December 31, 1957 Agreement regarding the question of the residents?*

*Answer: Since its establishment in 1948, the Republic of Korea has been seeking to settle outstanding problems between the*



two countries through negotiations. The recent Korea-Japan conference, which was opened in April, 1958, is the fourth in this series of negotiations. Although these talks were suspended for a time because of Japanese announcement of the deportation scheme, they were reopened in August, 1959, at the suggestion of the Korean Government. In each conference, the question of Korean residents has been one of the major issues. On December 31, 1957, after almost two years of preliminary negotiations for the opening of the fourth conference, the two Governments agreed to take up the problem of Korean residents, and to settle it through "negotiation" and "consultation" in accordance with the "Agreed Minutes." Korea therefore regards the Japanese Government's unilateral decision of February 13, 1959, to deport Korean residents to the Communist north as a breach of an international agreement.

*Question: Despite the Agreement, why did Japan decide to send them to Communist territory? Was there any preliminary collaboration or contact between Japan and the north Korean Communists?*

*Answer:* North Korean Communist puppets had been making frequent overtures to the Japanese Government, expressing their willingness to accept as many Koreans as Japan could possibly mobilize. There are a number of other reasons for the Japanese decision, all of them distinctly political rather than moral or humanitarian.

First, ever since Japan regained its independence, it has seemed bent upon capitalizing on the division of Korea. Sitting on the fence between the Republic of Korea and the north Korean Communist puppets, Japan began to play one against the other and to fish in these troubled waters.

Second, the Japanese Government wanted to evade the moral

and humanitarian responsibility of paying compensation to Korean residents for their involuntary hard labor during the last war. The demand of the Korean Government for such compensation prior to repatriation, and the Japanese refusal to pay it, have been one of the major obstacles to the settlement of the resident issue. Considering individuals as mere chattels, the Communist puppets have been eager to take Korean residents to the north without compensation from Japan. For the Japanese Government, therefore, shipment of these residents to Communist slavery was a convenient way of disposing of former forced laborers. After years of exploitation, the Japanese Government wanted to escape its financial and moral obligation by making these residents the slave laborers of someone else, the north Korean Communist puppets.

Third, as the Communists seem to be getting stronger on the Asian continent, and as Soviet military power seems to be intimidating those nations sitting on the fence, Japan probably felt it wise and expedient to turn once more to the Asian continent, just as it turned to the West at the turn of the 19th century. Increasingly, Japan appears to want to appease the Asian Communists. The case of the Korean residents is perhaps only one of the first steps in the historic reversion of Japan to continental Asian interests.

Fourth, Japan may have wanted to hand the Republic of Korea a political slap and to exact undue concessions from the Korean Government. The Communists in the north were equally eager to disrupt the normalization process of Korean-Japanese relations. The breach of the December 31, 1957 Agreement through the unilateral decision to send Korean residents to Communism was calculated to achieve these purposes.

Fifth, the Japanese Government seems to think it is against its "national interest" to normalize Korean-Japanese relations. It wants to deal also with the Communist puppets and thereby keep the

Republic of Korea in a weak and difficult position. Even if the Korean people and Government regard a normalized and friendly relationship between Korea and Japan as definitely in their national interests, the Japanese Government does not agree.

*Question: Why are the north Korean Communists so anxious to take these residents to the north?*

*Answer:* The Communist puppets want the Korean residents for the following reasons:

A. They seek more manpower for their war industries and armed forces in order to carry out their aggressive military preparations.

B. Stigmatized as aggressors by the United Nations, they desperately require a propaganda victory to improve their international posture. Dispatch of Koreans from Japan to the Communist north is calculated to give them such an advantage, including the claim that the residents chose Communism "voluntarily."

C. The Communist puppets seek to prevent normalization of Korean-Japanese relations. Their repeated overtures to the Japanese Government were intended to frustrate the efforts of the Republic of Korea for the establishment of friendly relations with Japan and break up the Korea-Japan talks.

*Question: Could you explain briefly the so-called Calcutta Agreement and the role of ICRC under the Agreement?*

*Answer:* The Calcutta Agreement was signed between the Red Cross Chapters of Japan and the Communist puppets on August 13, 1959, in Calcutta, India.

The Agreement provided for mass shipments of Korean resi-

dents, "approximately 1,000 of them each time," to the Communist north. These shipments supposedly were to be "based on the freedom of choice of residence and the principles of the Red Cross."

Fundamentally, however, the Agreement was aimed at giving the organized mass deportation of Korean residents a cloak of humanitarian nature of the mass movement behind such phrases as "freedom of choice of residence" and "the principles of the Red Cross."

Nevertheless, actions speak louder than words. The mere fact that the allegedly "voluntary repatriation" had to be carried out through a formal agreement with the Communists raises serious questions about the professed motives of the Japanese. So it became necessary to involve the International Committee of the Red Cross. Communists and Japanese spent many weeks working out a scheme of ICRC "participation without power." They did not want to give any substantial role to the ICRC, but merely to borrow its name in order to conceal the truth.

Under the Agreement, ICRC was given only an "advisory role" and the status of "observer," without supervisory power. When the Japanese Red Cross, in compliance with the provisions of the Agreement, requested the ICRC "to make public through radio broadcasts that this Agreement is in conformity with humanitarian spirit and the principles of the Red Cross," the ICRC refused to do so. ICRC has later warned the Japanese Red Cross regarding transgression of human rights, and has indicated it might withdraw from even its observer role.

*Question: The so-called Calcutta Agreement was signed between the Red Cross Chapters of Japan and the Communist puppets. Who do you think is really responsible for the scheme, the Japanese Government or the Japanese Red Cross?*

*Answer: The Japanese Government always has been behind*

the attempt to deport Korean residents to the Communist north. The Japanese Red Cross is used to provide a "humanitarian" facade.

For example, it was not the Japanese Red Cross but the Japanese Cabinet that first decided to send the Koreans to Communist slavery. And it was Aiichiro Fujiyama, the Japanese Foreign Minister, and not a Red Cross official, who announced the decision. The Japanese Government has given its Red Cross \$460,000 to carry out the deportations. It has mobilized hundreds of Japanese policemen, and has used Government-owned loudspeakers to "harangue" the Korean residents, as was pointed out in an ICRC protest.

Korea therefore regards the so-called "repatriation" scheme as a political undertaking, primarily conceived and promoted by the Japanese Government rather than the Japanese Red Cross.

*Question: The Japanese claim that the scheme is motivated solely by "humanitarianism and the principle of freedom of choice of residence." Can you agree with their assertion?*

*Answer:* No, as indicated previously, this is a propaganda attempt to conceal the real nature of the conspiracy with the Communists.

If the Japanese were truly humanitarian, how could they even conceive of the idea of deporting the already downtrodden Korean residents to Communist slavery for the sake of "solving the resident question?" In order to send these residents to Communism, the Japanese Government dared to break an international agreement, and bypassed the channel of peaceful and amicable solution through negotiations.

Second, humanitarianism is denied by the Japanese refusal to accept a moral and financial obligation to the Korean residents for their involuntary hard labor.

Third, if the Japanese Government were truly humanitarian, it



would not have schemed with the Communists for traffic in human beings, and would have continued sincere negotiations with the Korean Government for settlement of the problem.

Fourth, in an attempt to justify morally what is morally unjustifiable, the Japanese Government has insisted that the mass shipment of Korean residents to Communism is based on "freedom of choice of residence." The choice is supposedly among Japan, the Communist north, and the Republic of Korea.

To those who are unfamiliar with the actual situation, this may sound equitable. But actually this is no choice, but a forcible deportation. The freedom of choice of residence is not applicable. Evidences of forceful measures include:

- (1) Intensification of discrimination against Koreans. Japanese authorities are fanning up charges against the residents to put increased pressure upon them and compel them to leave.
- (2) Japanese refusal to pay a reasonable amount of compensation, thereby frustrating so far any repatriation agreement with the Republic of Korea.
- (3) Pressures exercised through specially mobilized police forces, government loudspeakers, and the like.
- (4) Failure to prevent massive political influence and pressure brought to bear by the Communists in Japan. The Japanese Government has covered up stories of such Communist activities. In a note dated January 4, 1960, Mr. Andre Durand, chief of the ICRC observation team in Japan, told the Japanese Red Cross that (a) "political organizations used microphones to harangue the returnees," and this and other massive "political or collective manifestations" should be stopped; (b) the microphones of government-owned railway stations are

"used for speeches," and the rule providing "only for the presence of relatives and friends is not observed," and "the operation of repatriation is also utilized for propaganda purpose;" and finally (c) the embarkation camp at Niigata port is frequented by members of "other organizations" who are "alien" to the Red Cross organization.

On January 19, Mr. Durand told the Japanese Red Cross that the Communist "Choryun is applying too strong pressure upon the would-be-repatriates at the time of filing repatriation applications," that "the applications should be filed at the individual's free will," and that "the JRC should take proper measures to eliminate the interventions by outside organizations."

These observations are correct and true, but touch only the surface of the extensive and intensive Communist pressures.

*Question: Is it true that many Korean residents are being forced to accept "repatriation" to Communism?*

*Answer:* Most of them. Freedom and Communism do not go together, and when you are trading with the Communists in human beings, only a fool would expect them to respect freedom of the individual.

From the beginning, it was clear that the Communist puppets were doing their utmost to minimize any possible obstacle to the exercise of their coercive tactics. Thus, they reduced the role of the ICRC to that of a mere "observer" without power to supervise the deportations. They also demanded that the Japanese withdraw the so-called "Repatriation Guidebook" prepared for Korean residents. The Communists charged that the "verification of free will" as provided in the guidebook violated the "Repatriation Agreement."

Japan yielded, not by formally abolishing the guidebook, for



that might have opened the eyes of the world to the reality of the deportation plot, but by "flexible interpretation" of the provisions of the guidebook in working out "practical procedures" of implementation as the Communists demanded. The so-called "practical procedures" thus contrived were published in the form of a "handbook." It included the following three points: (1) that at the time of registration, there be no screening, questioning, or investigation; (2) that "sendoffs" and "visits" by "friends" and "relatives" be free in principle; and (3) that at the open camp at Niigata, the would-be "returnees" be simply asked in group (such as family unit) whether they know the meaning of "freedom of choice of destination." Now the door was wide open to the Communists for "collective manifestations" and "visits by persons other than friends and relatives."

There are other manifestations of Communist compulsion.

First, the registration of persons allegedly wishing to go to the Communist north is not done individually, but *collectively*, led and guided by a Communist or sympathizer.

Second, the Communists and their agents, through their "General Federation of Korean Residents in Japan" (Choryun), know almost exactly who and how many of 600,000 Korean residents will "volunteer" long before the registration. This is conclusive evidence of Communist control.

These are case-study examples:

- (1) Pressed by extreme poverty, Soo-gun Chung, a Tokyo resident, had borrowed some 5,000 yen from a "friend," who is a member of the Communist Choryun. One day, this "friend" visited Mr. Chung and told him to register for "repatriation." When Mr. Chung refused to do so, his friend demanded immediate return of the money, and threatened action. Chung and his four family members

presumably registered under the guidance of his "friend," and, watched by other Communist agents, went to Niigata and told the ICRC representatives that he "knew the meaning of freedom of choice of destination." Should he change his mind at the Niigata camp, his Communist "friend" or other "friends" would follow and harass him as long as he stayed in Japan.

- (2) The Korean Mission in Japan received many letters from Korean residents, all complaining about Communist threats and blackmail, and appealing for protective measures. One of the letters was written by Young-soo Kim on June 10, 1959. It said that in January of 1959, five Choryun officials visited his home and told him to sign his name "for the application of a special subsidy." But he discovered later that his name was listed by the Choryun among those "volunteering" to go to the north. Fortunately, he and his family had never received any "special subsidy," and therefore could resist the Communist intimidation. Yet, he felt insecure and decided to appeal to the Korean Mission for protection.
- (3) Young-ki Kim, also a Tokyo resident, had been forced to sign his name under duress, but openly renounced his signature. He wrote to the Korean Mission, saying:
- "Everyday I am living a life of fear and worry because I do not know what kind of action the cruel Choryun Communists will take against me . . ."

*Question: Would it be possible for ICRC to guarantee and protect individual free will and freedom of choice of residence under present conditions?*

*Answer: We do not think ICRC, or any impartial international*

third party for that matter, could protect or guarantee individual free will for the Korean residents in Japan under extant conditions.

First, the role of ICRC is only that of an "observer." It has no supervisory power, and has disclaimed any responsibility for the proceedings.

Second, even if it were given the responsibility of guaranteeing individual free will, we cannot see how it could adequately fulfil such responsibility in the face of the massive organized activities of the Communists, and their unscrupulous underground tactics.

Third, the so-called "repatriation" involves not just a few scores or few hundreds of people, but hundreds of thousands scattered throughout Japan. We cannot see how any international third party could oversee the exercise of individual free will no matter how much "supervisory power" it might have, nor how elaborate registration and other procedures might be. An international third party would be unnecessary if the Communists were not a party to the "repatriation" operation, and if the Japanese Government were not so eager to get rid of Korean residents. But with the Communists in the picture and the Japanese Government being what it is, no international supervisory body could carry out such an assignment.

Fourth, the Special Mission of the ICRC now in Japan is composed of about 15 ICRC officials. In view of the massive Japanese and Communist pressures, even a thousand ICRC officials would be insufficient to guarantee individual free will. The four principles of the ICRC in observing the "repatriation" operation are: (1) repatriation on individual and voluntary basis, (2) full recognition of freedom of choice of residence, (3) no pressure to be applied and guarantee of security, and (4) free access to the ICRC and the Japanese Red Cross for consultation. It is now clear that the ICRC Special Mission cannot possibly uphold these principles under the present circumstances. It is therefore the Korean view

that ICRC should grasp the realities and withdraw from participation.

*Question: What has the Korean Government done to bring about a fair and just solution of the question of residents?*

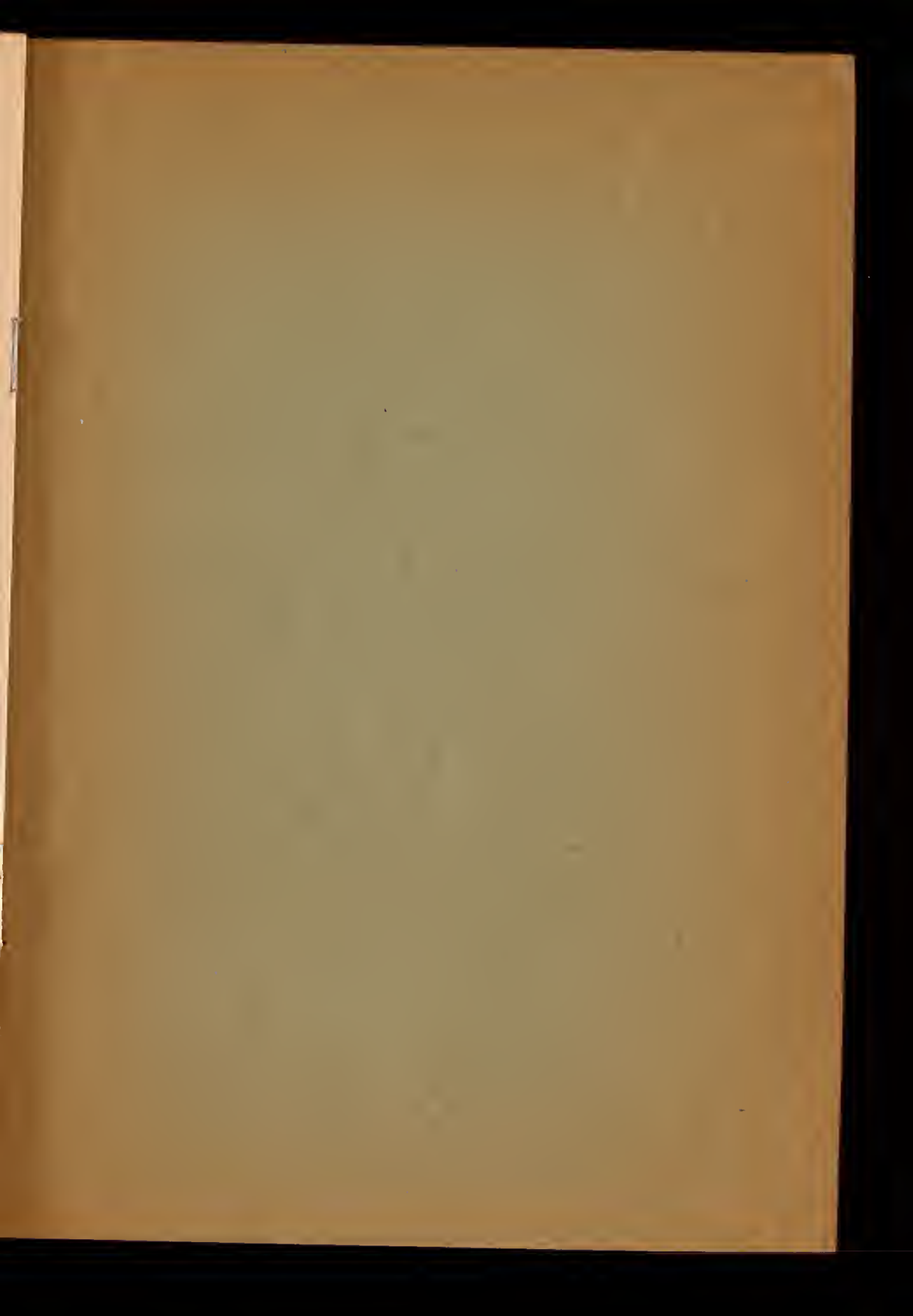
*Answer:* In its sincere and earnest desire to protect the welfare and humanitarian interest of those residents through a fair and just solution of the question, the Korean Government has explored and sought for every possible means.

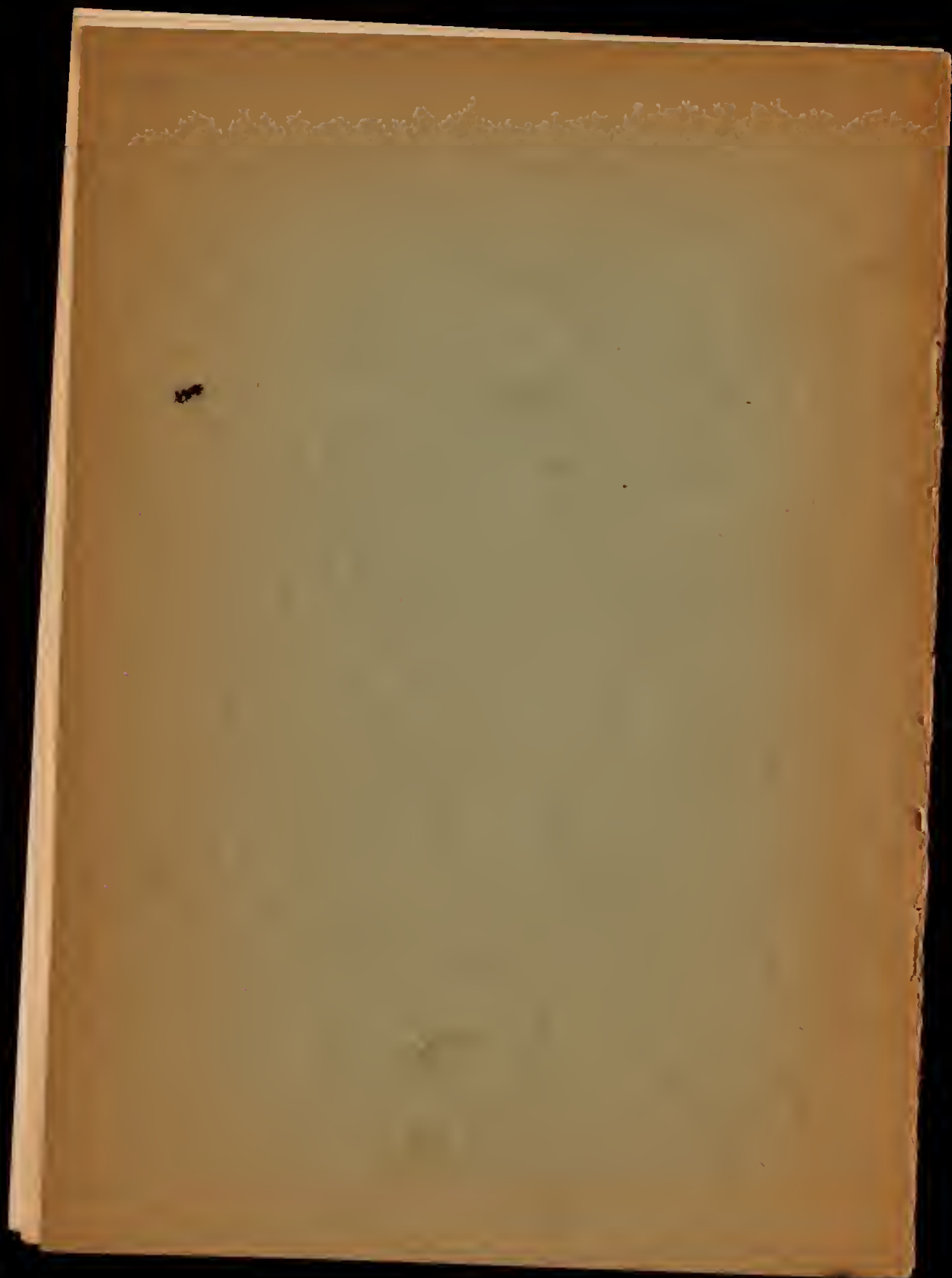
Moreover, prior to the execution of deportations, it called upon the Japanese Government to submit the case to the International Court of Justice. But, the Japanese Government refused this most reasonable call of the Korean Government for a fair solution of the problem. Such refusal only substantiates Korean charges of a breach of international agreement and obligations, and Japan's refusal to concentrate on the solution of the matter through negotiation in good faith.

*Question: For satisfactory solution of this question, what do you think the Japanese Government should do?*

*Answer:* The Japanese Government should immediately halt these forced deportations and then concentrate its efforts on negotiation in good faith with the Republic of Korea for a mutually satisfactory solution of the question of residents. It is recalled in this connection that the Korean Government would receive, so has it declared repeatedly, Korean residents from Japan regardless of their political affiliation, only if the Japanese Government pays due compensation for their past sufferings, and permits them to take home all their properties without limitation.

While doing its best to bring about a mutually satisfactory solution of the problem of Korean residents, the Republic of Korea is still waiting for any reasonable change in the attitude of the Japanese Government.









# 정신여자중고등학교

CHUNGSIN GIRLS' MIDDLE & HIGH SCHOOL

SEOUL KOREA

1963



## 교 훈

굳 건 한 믿 음  
고 결 한 인 격  
희 생 적 봉 사

## School Motto

Firm Faith  
Noble Character  
Sacrificial Service

## 연 혁

- 1887 미국 북장로회에서 정동에 본교를 창립. 애니 엘러스 여사 초대 교장에 취임.  
1895. 10. 연지동 현 교사지로 이전하다.  
1909 구한국 학부로부터 인가를 받음.  
1912 일정 신 교육령에 의하여 여자 고등학교 4년제 및 사범과(대학 예비과) 2년제로 인가를 받음.  
1933 정신 여학교로 조선 총독의 지정을 받음.  
1945. 2. 제2차 세계대전의 여파로 폐교.  
1947. 7. 정신 여학교로 재인가 개교되다.  
1956. 8. 재단법인 정신학원의 인가를 받음. 함 태영 목사 재단법인 정신학원 이사장 취임.  
1963. 5. 김 필레 여사 재단법인 정신학원 이사장 취임.

## AN OUTLINE-HISTORY

- 1887 (Oct.): Founded in Chung Dong, Seoul, by the Korea Mission of the Presbyterian Church U.S.A., with Miss Annie J. Ellers as the first principal.  
1895 : Moved from Chung Dong to the present location in Yunchi Dong, Seoul.  
1909 : Approved by the Ministry of Education under the Yi-Dynasty.  
1912 : Approved by the New Law of Education of Japan as a girls' school of 4 year High School Course and 2 year Preparatory Course for College.  
1933 : Approved under the name of Chungsin Girls' School by the Japanese Government General of Korea.  
1945(Feb.): Closed as a result of the Japanese demand that everyone worship at the Shinto shrines.  
1947(July): Approved by the Ministry of Education.  
1956(Aug.): Obtained a charter as a Juridical Person. Rev. Tai Young Ham appointed chairman of the Juridical Person.  
1963(May): Mrs. Pilley Kim Choi appointed chairman of the Juridical Person.



초대 교장 애니 엘러스 여사  
Miss Annie J. Ellers.  
The First Principal (1887)



이사장 김 필 레 여사  
Mrs. Pilley Kim Choi  
Chairman of the Board of Directors

교사 전경 View of Campus





교장 박 회경 선생  
Mr. Hi Kyung Park  
Present Principal



본관 전경

캠퍼스의 중앙에 자리잡고 있는 벽돌 3층의 이 건물은 1910년에 세브란스 씨와 미국 선교부의 협력으로 지은 것이다

Severance Hall

This old, three-story brick building is in the center of the campus. It was built by Mr. L. H. Severance and the Korea Mission of the Presbyterian Church U.S.A. 1910

## 역대 교장

- 1대 애니 엘러스 여사
- 2대 매리 헤이든 여사
- 3대 수산 도티 여사
- 4대 매리 배렐 여사
- 5대 에드워드 밀러 여사
- 6대 그린필드 여사
- 7대 폰 겐소 여사
- 8대 에드워드 밀러 여사
- 9대 마고 루이스 여사
- 10대 한 영진 선생
- 11대 시라가와 선생
- 12대 김 필레 여사
- 13대 박 희경 선생

## Successive Principals

- 1st Miss Annie J. Ellers
- 2nd Miss Mary Hayden
- 3rd Miss Susan B. Doty
- 4th Miss Mary Barrett
- 5th Mrs. Edward H. Miller
- 6th Mrs. W. Greenfield
- 7th Mrs. John F. Genso
- 8th Mrs. Edward H. Miller
- 9th Miss Margo L. Lewis
- 10th Mr. Yung Jin Han
- 11th Mr. Jukichi Shirakawa
- 12th Mrs. Pilley Kim Choi
- 13th Mr. Hi Kyung Park



시 청 각 실

Audio-visual Class





상 담 실

Counselling



양 호 실

Dispensary Room



방 송 실

Studio



교장 이 귀 남 선생  
Mr. Kui Nam Lee, Dean



#### 과 학 관

본관의 서쪽에 자리잡고 있는 철근 콘크리트 5층의 이 건물은 1958년에 미국 연합장로교 선교회 및 미군의 원조와 본교의 협력으로 지은 것이며, 그 안에는 도서실을 비롯하여 물리실, 화학실, 생물실, 가사실, 재봉실, 미술실, 음악실, 외국어실 등의 특별 교실이 있다.

#### Lewis Hall

This five-story reinforced concrete building is located to the left side of Severance Hall. It was completed in December 1958, and was built largely with materials donated by the United Presbyterian Church U. S. A. and The Armed Forces Assistance to Korea, although the school supplied local materials and labor.

The library and regular classrooms are on the first and second floors, and Biology, Physics and Chemistry laboratories are on the third floor. On the fourth floor are Language Laboratory, Sewing Room and Cooking Room. The fifth floor provides a Fine Arts Room, an excellent music classroom and individual practice rooms for musical instruments.



도 서 실  
Library

물 리 실  
Physics Laboratory



생 물 실  
Biology Laboratory



화 학 실  
Chemistry Laboratory



타 자 실  
Typewriting Room

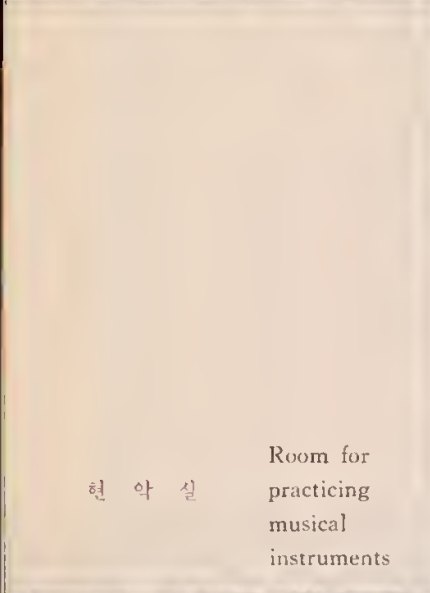


외 국 어 실  
Part of  
Language  
Laboratory





음악실  
Music  
Classroom



현악실  
Room for  
practicing  
musical  
instruments



피아노실  
Individual Piano  
Practice Room



미술실  
Fine Arts Room





재봉실 Sewing Room

가사실 Cooking Room





# 교 가

정중하게

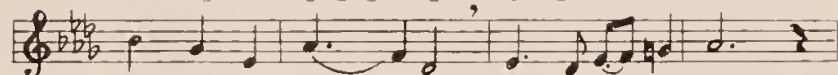
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박목월 작사

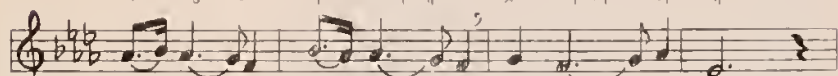
김성태 작곡



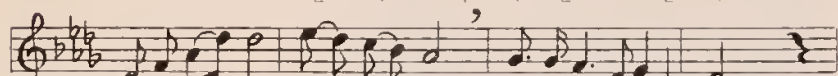
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 2. 어 두 움 과 거 - 것 - 을 물 리 친 - 곳 - 에  
 3. 배 달 겨 래 한 결 같 - 은 은 깊 은 축 - 부 - 울



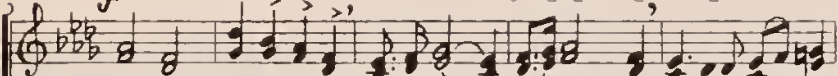
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 지 에 지 에 솟 아 오 - 리 나



배 - 움 - 에 목 - 마 - 른 어 린 - 님 에  
 고 - 난 - 과 역 - 경 - 에 닦 - 은 은  
 닦 - 아 - 서 갈 - 아 - 서 이 는 날



줄 기 차 - 제 뜻 아 나 - 는 자 예 의 - 샘 - 물  
 은 누 리 - 에 - 합 - 되 - 름 - 들 자 예 의 - 샘 - 물  
 이 저 래 - 를 받 - 들 어 서 성 실 한 - 일 -



아 아 정 신 정 신 정 절 과 - 신 - 앙 의 쉼 계 관 - 위



(신 앙 의)



에 (쉼 계 관-) 마 - 음 - 의 등 불 을 높 이 들 - 어 - 라



과학관과 신관야경



과 신관야경 Night view of Lewis Hall and New Main Building



강 당

분관 바른 편에 있는 이 벽돌 건물은 1950년 3월에 준공되었다.

Auditorium

This brick building is on the south side of Sverance Hall. It was completed in March 1950. The school's chapel services and special meetings have been held for years in its assembly hall.



기 도 회  
School chapel service



무 용 실 Dancing Room

탁 구 실 Table-tennis Room







신 관

New Main Building

본관 뒤에 자리잡고 있는 이 철근 콘크리트 4층 건물은 교내에서 가장 큰 것이다. 이 건물은 1964년 7월에 기성회와 AFAK 원조 물자로 건축했으며 일반교실 27실을 가지고 있다.

This new, four-story reinforced-concrete building located behind Severance Hall is the largest of all the buildings on the campus. It was built under the PTA plan in July 1964. Part of materials were donated by the Armed Forces Assistance to Korea. It provides twenty-seven regular classrooms.



복도  
Corridor



일반교실 Regular classroom



서예실 Calligraphy Room



체 육 관  
Gymnasium



농 구  
Basket-ball team



체 육  
Gymnastics



나무 그늘에서  
In the shade of the big tree



잔디 위에서  
On the lawn



등나무 밑에서  
Under the wisteria





air, **black**; eyes, **dark**

김 마리아 선생 Miss Maria Kim

김 마리아란 이름은 우리 민족의 수난사를 통하여 피어난 아름다운 민족혼의 정화(精華)이다. 그의 전 생애는 그 대로가 우리 민족의 뼈저린 수난의 상징이었고, 굽힐 줄 모르는 저항의 기록이었다.

김 마리아 선생은 1892년 황해도 송천이란 고장에서 태어나, 그곳 소학교를 마치고, 정신 여학교를 졸업(제 4회)한 것은 1910년, 곧 이어 일본으로 유학의 길을 떠났다. 그러나 그의 젊은 가슴에는 오로지 조국의 독립을 위한 투사로서의 결의로 가득차 있었다. 그는 즉시 당시의 유학생들을 규합하여 독립 운동에 앞장 서서 활약하였다. 그러다가 일경에 체포되어 한 때 심한 고조를 겪기도 했으나 그의 강인한 기백은 조금도 속으러질 줄을 몰랐다.

3·1 운동이 일어나던 해에 그는 귀국하여

“대한민국 애국부인회”를 전국적인 규모로 조직하여 본격적인 항일 투쟁을 벌이기 시작하였다. 상해 임시 정부에 운동 자금을 모아 보냈는가 하면 해외에서 잠입해 오는 애국 투사들을 일일이 보살피 주는 중대한 임무를 수행했다.

어느덧 애국 부인회의 조직망은 중국, 미국 등지의 해외에까지 펼쳐져서 일본인에게 일대 위협을 가하다가 급기야 일경에게 붙들리고 말았다. 이 때 그는 가혹한 고문을 받았으나 실로 초인적인 투지와 지조로서 이를 이겨내고 간신히 풀려 나왔다. 그러나 이 때는 벌써 잔인한 고문으로 불치의 몸이 된 뒤였다. 그래도 그는 신병을 무릅쓰고 상해로 망명하여 임시 정부 황해도 평의원의 자격으로 활약하다가 한 때 도미하여 “시카고 대학”에서 대학원 과정까지 마치고 MA 학위를 받았다. 일정 말기, 그는 원산 “마르다·윌슨” 신학교에서 교편을 잡으면서 후진들에게 민족 정신을 고취하기에 심혈을 기울였다.

그러나 불치의 신병은 마침내 그로 하여금 광복의 날을 맞기 일년 전인 1944년 그를 앗아갔다. 향년 52 세.



What a noble action it would have been for one who was walking in the darkness without light if he or she had lifted up a bright torch high in the sky for all to find the way to hope!

Miss Maria Kim, a graduate of Chungsin did this when she was devoting herself to the movement for independence of her country.

Born in 1892 at Song-chon, Hwanghae-do, she spent her elementary school days in her native place and then entered Chungsin, graduating in 1910. Before the Sam-il Uprising in 1919, she was already in the van of the inchoate independence movement among Korean students studying in Japan and was even arrested by the police.

Back in Korea in 1919, she organized the Korean Patriotic Women's Society, of which she was president. Through the underground network of local branches, she pushed forward the nationwide women's movement for independence by raising funds for the operation of the Provisional Government of Korea in Shanghai, by arranging for hiding places for the patriot-fighters abroad who were stealing into their home land, then groaning under Japanese tyranny, and by caring for the families of the patriots who were shut up in prison.

The Korean Patriotic Women's Society extended over the boundary of its hme country to China, Hawaii and the main land of the United States, and thus resulted in great frustration to the Japanese.

Though she was arrested again and severely tortured and became stricken with an incurable disease, she managed escape to Shanghai to continue her struggle to save her country. She then became a councillor representing Hwanghae-do in the Provisional Government of Korea in Shanghai.

She went to America and graduated from Chicago University with an M. A. degree, and returned to Korea to continue fighting her persistent battle for national independence while teaching at Wonsan Mary Wilson's Bible Institute until she passed away in 1944, a year before the Liberation of Korea.



태평로에 세워진 김 마리아 선생 소상  
Statue of Maria Kim standing on  
the Taipyung No Street.

장 학 금

1. 겐소 여사 장학금
2. 맥크라렌 여사 장학금
3. 정신동창회 장학금
4. 정신직원회 장학금
5. 특대생 장학금
6. 특기생 장학금
7. 이종진 장학금
8. 학우 돕기 장학금
9. 근로 장학금
10. 순교자 자녀 장학금
11. 5·16 장학금
12. 무명씨 장학금

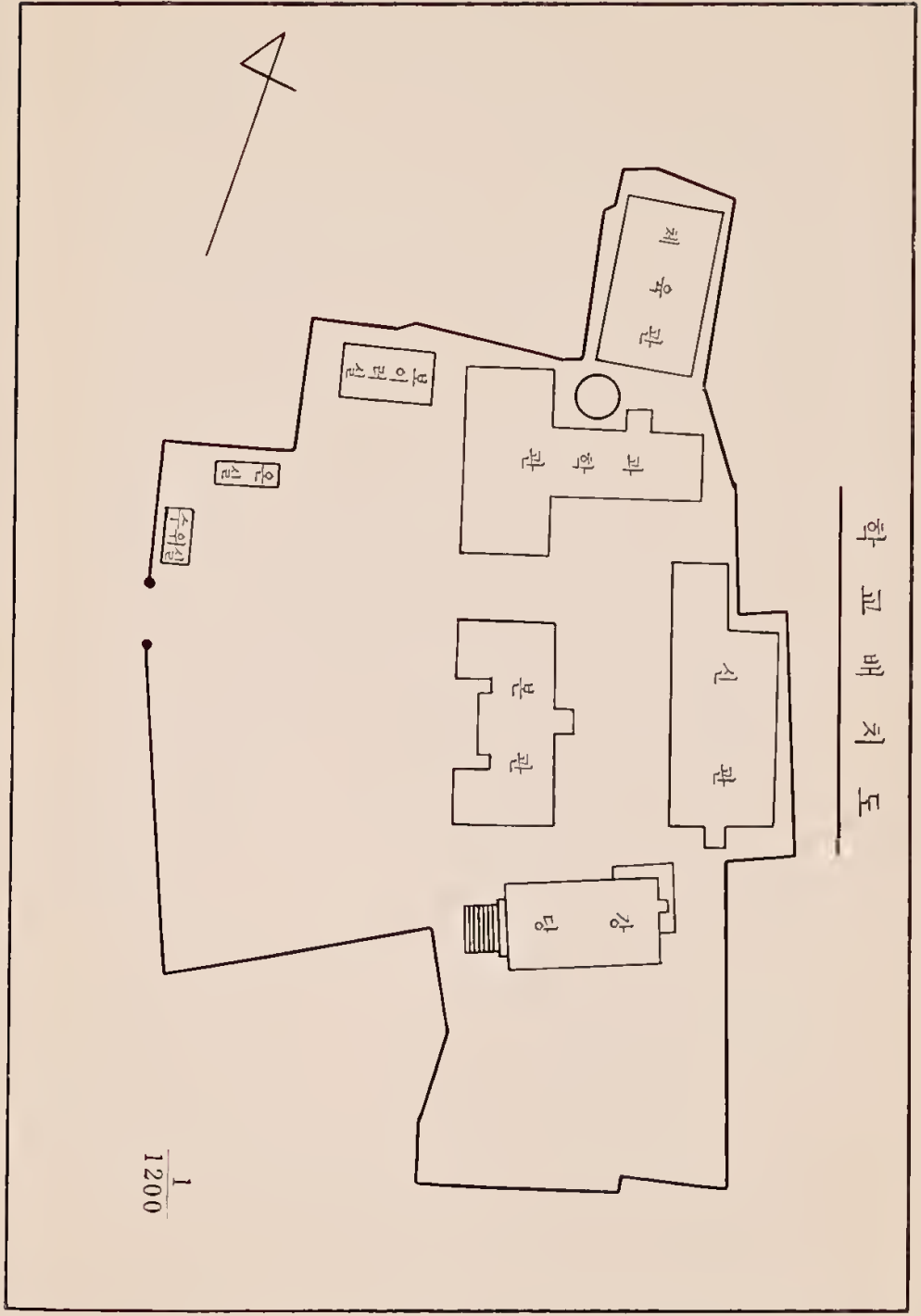
SCHOLARSHIPS

1. Mrs. Genso Scholarship
2. Mrs. McLaren Scholarship
3. Chungsin Alumni Scholarship
4. Chungsin Staff Scholarship
5. Honour Student Scholarship
6. Special Ability Student Scholarship
7. Dr. C. C. Lee Scholarship
8. Fellow-student Scholarship
9. Compensation Scholarship
10. Mission Scholarship
11. 5.16 Fund Scholarship
12. Anonym Scholarship

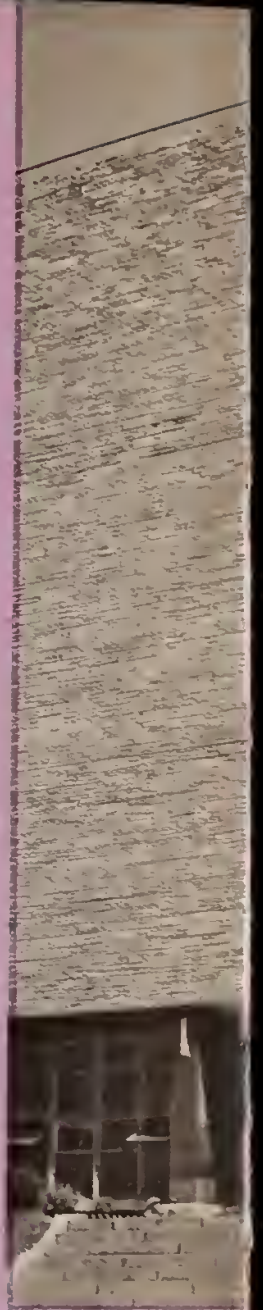
온 실 Greenhouse



학 교 배 치 도



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# *Academy Movement*

A Report, 1967 ~ 1968



The Korea Christian Academy



# Academy Movement

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Published November 16, 1968

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Editor; Won Yong Kang

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## Introduction

The Korea Christian Academy began operating under its present organizational structure in 1965. The Academy grew out of the former Korea Christian Institute for Social Concern, which in 1959 generated one of the pioneering ventures in Christian concern with social affairs in Korea. The Academy House facilities were completed on November 16, 1966.

Proceedings of Academy activities are reported in the quarterly *Dialogue*, but it has been possible to publish the quarterly in English only on a limited basis; Volumes 1, 2, and 3 (1965) appeared in English, and the last report in English was published in 1966 when the Academy House was completed. Since that time, budgetary limitations as well as a shortage of English-trained staff has precluded further publication in that language. This small volume is intended, therefore, to offer to our English-reading friends a report in abstracted form of all the activities at the Academy over the last two years. The publication in Korean is now in its tenth volume.

The purpose of the Korea Christian Academy is to make a Christian contribution to development and nation-building in Korea. The Academy seeks to make this contribution in two generally defined areas of concern: The Renewal of the Church and The Renewal of Society. The methodology for addressing these concerns falls into seven categories:

- I. **Dialogue conferences**
- II. **Research committees**
- III. **Training**
- IV. **Publication, Information and Library**
- V. **Organization of the Korea Christian Academy**
- VI. **The use of the Academy House by Organizations**
- VII. **Finance**

The activities within these seven categories will be referred to one by one.



## I. Dialogue Conferences

Dialogue conferences are the major program in the academy movement. The conferences deal with problems in many fields, including religion, education, politics, economics, and culture. Each month about four conferences of two or three days' length are planned along with an average of three additional conferences of one days' length organized to deal with less comprehensive topics. In order to present an adequate picture of the goals, scope, methods, and results of the dialogue conferences, it will be helpful simply to review some of the major conferences which have been conducted during the present year. Nevertheless, the actual impact on society can only be judged appropriately when taking into account that conferences are not only organized for people with a general interest in problems under discussion, but that they are attended by representatives of the various policy-making bodies.

## 1. The Church in Korean Society

April 22-24, 1968

Amidst the rapidly changing social reality of present-day Korea, both internal changes of increasing complexity and external threat to the society from North Korea are generating growing tensions among the people. In this situation, what is the appropriate responsibility of the Church? How can the churches be organized and mobilized at the interdenominational level? These were the main problems addressed in this dialogue conference.

In the opening session, presentations were made by experts in the given fields on the subjects: 1) **North Korea's "Unification" Policy**, 2) **The Role of Government and Parents' Responsibility**, and 3) **The Crisis of Children's Education and Elders' Responsibility**. Following the speeches, a panel discussion was conducted on the role of Church and the possibility of an interdenominational movement in light of the problems addressed in the speeches.

In the final session, over sixty ministers from Presbyterian, Methodist, Holiness, Salvation Army, Baptist, and other churches in Seoul formed a statement to articulate the role and responsibility of the Church toward the society. A seven-member committee was organized to initiate plans toward an interdenominational movement, including churches from within and also outside the National Christian Council of Korea.

## 2. The Abolition of the Entrance Examination System and the

Normalization of Public Education — July 16-17, 1968

The system of requiring entrance examinations to all levels of schools has been a very serious and controversial social problem. Many conferences and seminars have been organized to deal with this subject, both by the Academy and other institutions. In fact, the government has recently undertaken a reform abolishing the examinations, but that reform has highlighted the fact that the normalization of education involves a complicated set of factors, not all of which are dealt with by the abolition of examinations. This dialogue conference was called to deal with the question of the



examination system before the reform was announced; thus, it became necessary to shift the focus of the conference to those problems still existing after the reform.

Three discussion groups concentrated on the following problems: 1) scientific management of this reform over an extended period of time, 2) the problem of proper teaching and guidance for children in the absence of the examination system, and 3) new directions and objectives for primary school education.

The summarized reports from the joint session were sent to many social and educational institutions, as well as to government agencies dealing with education. The conference included thirty-two participants, all members of organizations related to public education, such as the Ministry of Education, the National Education Research Center, the Korean Mothers' Association, and the Bureau of Education of Seoul.

### 3. Foreign Investment and The Korean Economy —May 18-19, 1968

The Korean government has been making a great effort to induce foreign investment into the country for the purpose of economic development, but that policy has not always been carried out with careful attention to problems which foreign investment poses to the national economy. This dialogue conference concentrated mainly on 1) useful priorities for foreign investment in terms of both quality and quantity, and 2) strategy for utilizing invested resources. The conference had thirty-one participants, including businessmen, economists, government administrators, journalists, and some private citizens.

### 4. Business Patterns and Labor Unions —September 12-13, 1968

This was a conference called to resolve existing conflicts within a particular organization. The Korea Machine Industrial Company, Ltd., is a manufacturing firm located in Incheon, one of Korea's largest industrial cities. The company is presently being converted from government to private operation, and the shift has created many problems between the



new ownership and the labor union which serves the company's workers. The conference was organized as an opportunity for both groups in the dispute to resolve their differences in a reasonable atmosphere, with hope that future co-operation between them might be generated.

Because the meeting involved rather complicated matters internal to a particular business firm, all sessions were completely closed to the press and to other observers.

#### 5. The Limitations of Film Censorship —May 24-25, 1968

There is a very active film industry in Korea. Because of the unique Korean social and political situation, censorship of films is considered to be a continuing need. However, to date film censorship by the government has been conducted with very crude criteria, and it is in the hands of officials who seem to have a limited understanding of art and film-making. As a result of frequent arbitrary cutting of films by the censors, many movie producers are unhappy with the censorship system itself. Relationships between the movie makers and the censorship officials have deteriorated rapidly.

The questions addressed by the conference included: how should accurate and appropriate criteria for censorship be established? what are the constitutional and legal limitations upon censorship? what are the most effective means for generating co-operation and goodwill between censorship officials and the film industry? The conference had fifty-three participants, including officials from the Ministry of Culture and Public Information, film directors, scenario writers, film producers, and journalists.

#### 6. The Cross-Cultural Context: Koreans and Westerners in Korea —May 31-June 1, 1968

There exist, naturally, many differences between Koreans and Westerners in terms of customs, manners, ways of thinking, and styles of living,

all of which manifest themselves in different attitude and behavior patterns. This dialogue conference was organized with the assumption that these underlying differences have been the source of conflicts between Koreans and Westerners in various segments of Korean society. Therefore, it was considered useful to gather members of both communities for a candid exchange of opinion about the problems inherent in their relationships.

Briefly, the conference approached the dialogue in the following manner: 1) critical observations by members of both communities concerning the overt and covert nature of the conflicts, 2) an attempt to analyze the conflicts for causal factors, and finally 3) suggestions toward the resolution of conflicts before they occur in the future. Forty-eight persons participated in the conference. From the Western community there were representatives from the United States Embassy, the United States Information Service, the Peace Corps, and the United States Army, as well as missionaries, businessmen, and other civilians from the American, German, and French communities.

#### 7. Parliament and the People —April 12-14, 1968

In democratic political process, the legislative body should function independent of executive control, but serious doubts have been expressed about the degree to which this is true in Korea. This dialogue conference was convened primarily to discuss the following two issues: 1) how shall Parliament adequately respond to, reflect upon, and then articulate the requirements and expectations of the people? 2) how are the serious conflicts between the government and opposition parties to be resolved, so that Parliament will gain needed support from various groups within the society?

Within these broad guidelines, the conference dealt with four specific topics: 1) Parliament and the Electorate, 2) Parliament and Public Opinion, 3) Representing the Public — the Relationship between Parliament and the Executive, and 4) Suggestions Toward the Resolution of Existing Conflicts.

The conference was attended by twenty-five persons, including five members from both the government and opposition parties, journalists, professors, religious leaders, and private citizens.





Dialogue Conferences Since Completion of the Academy

House in November, 1966

Topic	Date	Participants
<b>A. Social Problems</b>		
1. Urbanization in Korea: Historical Development	Apr 8-9, 1967	30
2. Urbanization: Population, Housing, Transportation, and Fuel	May 27-28, 1967	34
3. Adaptation of Veterans into the Society	July 3-4, 1967	30
4. The Directions of Women's Organizations in the Social Development Process	July 20-21, 1967	28
5. The Problem of Crime in the Social Development Process	July 26-27, 1967	36
6. Family Planning and Contraception	Aug 5-6, 1967	42
7. Urbanization and Changing Values	Dec 9-10, 1967	28
8. Crime Among Adolescents	Aug 13-14, 1968	31
9. Urbanization: Auto Transportation	Sep 23-24, 1968	30
10. Auto Safety	Oct 23-24, 1968	33
<b>B. Economics</b>		
1. Business Management and Human Resources	Nov 20-21, 1966	20
2. Co-operative Responsibility in Business Firms	June 3-4, 1967	56
3. The Agricultural Economy and Migration Problems	June 14-15, 1967	25
4. Problems in the Second Five-Year Economic Plan	June 20-21, 1967	28
5. Labor Unions: Today and Tomorrow	Sep 16-17, 1967	28
6. Foreign Investment and The Korean Economy	May 18-19, 1968	31
7. Business Patterns and Labor Unions (Korea Machine Industrial Company, Ltd.)	Sep 12-13, 1968	35



- |   |                 |    |
|---|-----------------|----|
| 8. Non-economic Factors in Economic<br>Development                                  | Oct 30-31, 1968 | 40 |
| 9. Human Relations in Business Management<br>(Korea Paper Industrial Company, Ltd.) | Nov 11-12, 1968 | 35 |

### C. Church and Religion

- |   |                    |     |
|---|--------------------|-----|
| 1. Dialogue Between Church and Society  | Nov 17-18, 1966    | 30  |
| 2. Dialogue Among Korean Religions  | Nov 22-23, 1966    | 33  |
| 3. The Renewal of the Church and<br>Laymen's Training                         | Mar 10-12, 1967    | 28  |
| 4. The Renewal of the Church and Liturgy                                      | Mar 17-18, 1967    | 31  |
| 5. The Renewal of the Church and Attitude<br>Change Among Church Elders       | Apr 5-6, 1967      | 112 |
| 6. A New Style of Living  | Apr 14-15, 1967    | 25  |
| 7. Family Life and Christian Life in a<br>New Age                             | May 14-15, 1967    | 56  |
| 8. Christian Faith and the Arts   | Aug 1-2, 1967      | 36  |
| 9. Christian Life in the Secular City   | Nov 24-26, 1967    | 32  |
| 10. The Church and Theology   | Nov 26-27, 1967    | 25  |
| 11. The Social Role of Christian Lawyers                                      | Feb 29-Mar 1, 1968 | 32  |
| 12. Korean Church and Korean Society  | Apr 22-24, 1968    | 65  |
| 13. The Church's Role in Regional<br>Development (Pusan)                      | Aug 26-27, 1968    | 32  |
| 14. A Newly Emerging Denomination' of<br>Christianity: The Unification Church | Sep 9-10, 1968     | 60  |
| 15. Family Life in Modern Society   | Oct 3-4, 1968      | 40  |
| 16. The Role of Religion in the Secular City                                  | Sep 7-8, 1968      | 39  |

### D. Politics

- |  |                 |    |
|--|-----------------|----|
| 1. Mass Education and Korean Politics        | May 10-11, 1967 | 30 |
| 2. Political Implications of Youth Movements | June 7-8, 1967  | 40 |
| 3. Parliament and the People                 | Apr 12-13, 1968 | 25 |
| 4. Political Participation by Youth          | Sep 27-28, 1968 | 40 |
| 5. Political Commitment and the Church       | Oct 2-3, 1968   | 30 |

## E. Education

- |   |                      |    |
|---|----------------------|----|
| 1. Children in Korean Culture   | May 2-3, 1967        | 34 |
| 2. Education and National Development   | June 30-July 2, 1967 | 77 |
| 3. Future Directions for Youth<br>Organizations   | July 15-17, 1967     | 37 |
| 4. Korean Children: Today and Tomorrow  | Sep 29-Oct 1, 1967   | 45 |
| 5. The Abolition of the Entrance Examination<br>System and the Normalization of<br>School Education | July 16-17, 1968     | 32 |

## F. Culture

- |   |                     |    |
|---|---------------------|----|
| 1. Broadcasting and Mass Education                                | Nov 24-25, 1966     | 28 |
| 2. The Recreational and Artistic Values of<br>the Cinema          | Jan 28-29, 1967     | 58 |
| 3. Modern Drama: Today and Tomorrow                               | Feb 25-26, 1967     | 39 |
| 4. How to Deal with Privacy in Mass Media                         | Mar 25-26, 1967     | 35 |
| 5. Newspapers and the Reading Public                              | Apr 7-8, 1967       | 26 |
| 6. The Function of Journals in Mass Society                       | Nov 9-10, 1967      | 25 |
| 7. Modern Drama: The Past Sixty Years                             | Feb 26-27, 1968     | 63 |
| 8. The Limitations of Film Censorship                             | May 25-26, 1968     | 53 |
| 9. The Cross-Cultural Context: Koreans and<br>Westerners in Korea | May 31-June 1, 1968 | 48 |

## Meetings Planned For November-December, 1968

- |   |           |
|---|-----------|
| 1. How to Spend Christmas in Korea  | Nov 9-10  |
| 2. Normalization of Primary and Junior<br>High School Education (Study Meeting)           | Nov 23-24 |
| 3. Literature and Social Concern  | Nov 25-26 |
| 4. My College Days and Your College Days:<br>A Dialogue Between Generations               | Nov 28-29 |
| 5. The Renewal of the Church (Study Meeting)  | Dec 4-5   |
| 6. Corruption (Study Meeting)   | Dec 4-5   |
| 7. Criteria for Evaluation of Primary and<br>Junior High School Education (Study Meeting) | Dec 14-15 |



## II. Research Committees

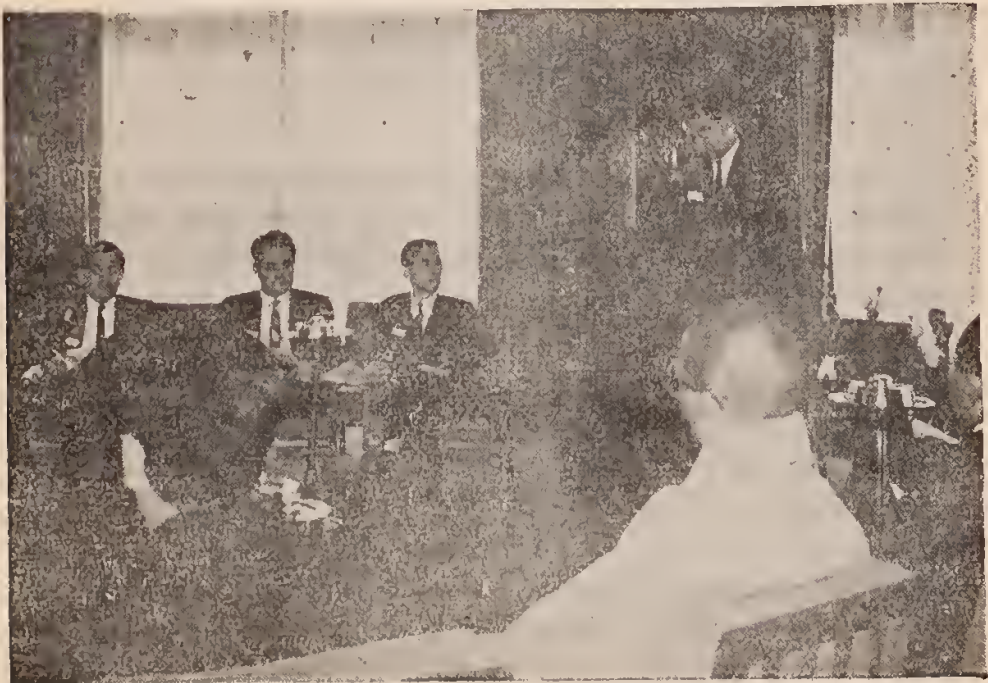
These committees of the Academy differ in their approach from the work of many other research institutes in the society in two ways. First, their work is particularly addressed to carrying out the concerns of the Academy purpose, the Renewal of the Church and the Renewal of Society. Second, in dealing with various kinds of social problems, the committees are concerned, not only with the gathering of reliable data, but beyond that, with discovering solutions and remedies. This is done, by involving public administrative agency and responsible private organization representatives, through conferences aiming at possible actions and structural changes. Each committee is working on a specific topic which has been judged one of the most fundamental problems in a given area of society. The method of their study is based mainly on presentations made by committee members and outside experts, the gathering of data, case studies, and analysis of existing social phenomena.

The following three committees are presently at work:

1. Research Committee on Educational Problems

The concern of this committee is with the normalization of institutional education in Korea. Much attention has been paid to the complicated environmental factors which are considered to be obstacles to achieving normal education. In 1969 the committee's specific project, entitled "Children's Values in a Transitional Society: An Analysis of the Value of Orientation of Korean Children", will seek 1) to assess the existing value orientations of Korean children by means of scaled measurements designed especially for this purpose, 2) to identify some possible sources of factors that influence the formation of children's values, and 3) to analyze the value conflicts by which the socialization processes of children are, to a certain extent, hindered.

The committee has nine members, including scholars in educational, sociology and educational psychology.





## 2. Research Committee on Corruption

This committee's concern is corruption in all areas of Korean life, a phenomenon which is recognized to be wide-spread and to be a basic source of inefficiency in the nation's effort to modernize. The committee's study has been focused upon locating the causes, both individual and structural, of corruption. In 1969 the committee's project will be entitled "Interdisciplinary Analysis of Corruption in Korean Society", wherein scholars from various fields will attempt to describe and analyze corruption with regard to 1) patterns of corruption 2) causes of corruption, and 3) societal implications of corruption, and then suggest plausible remedies for the problem.

The committee has eight members, including scholars in political science, economics, sociology, public administration, and law.

## 3. Research Committee on Church Problems

What is the role and responsibility of the Church in the processes of rapid social change and the development of society? What forms of church life will be relevant to the particular social structures of Korea? What programs do the churches presently undertake in order to contribute to the nation's development? How well do they function? These questions form the content of this committee's study.

In 1969 the committee will be engaged in a specific research project entitled "The Effect of Christian Teaching on Attitude Change Among Korean People". Beginning from the widely-held notion that Christian teaching in developing societies instills attitudes which are helpful to the nation-building process, the study will employ certain measuring devices to seek some verification that Christian teaching in Korea does in fact produce attitudinal and behavioral changes of that nature. The results of the study are expected to aid in the churches' future planning regarding its mission to Korean society.

The committee has twenty members, including theologians, ministers, and religious educators,

The following is a list of the meetings of the three research committees since January, 1968

Topic	Date
1. Corruption in Korean Society	Feb 17-18
2. The Problems of the Korean Church	Feb 19-20
3. On the Educational Institutions	Mar 8-9
4. Attitudinal Analysis of Corruption	Mar 16-17
5. Children's Values in a Transitional Society	Mar 31-Apr 1
6. The Theological Basis of the Renewal of the Church	Apr 4-5
7. The Causes and Kinds of Corruption - A Journalist's Viewpoint	Apr 20-21
8. The Normalization Problem in School Education	Apr 28-29
9. Understanding the Gospel in Korean Churches	May 8-9
10. The Causes and Forms of Corruption from an Economic Perspective	May 21-22
11. The Standards for Normalizing School Education	May 26-27
12. Ethical Attitudes of Church Leaders and Laymen	June 4-5
13. Corruption in the Political Process, National and International	June 12-14
14. Normalization of School Education from the Perspectives of Familial Process and the Role of Mass Media	June 20-21
15. The Traditional Theology of the Korean Churches	Sep 23-24
16. Evaluative Criteria for Junior High School and High School Education	Sep 29-30
17. A Newly Emerging Denomination of Christianity: The Unification Church	Oct 8-9
18. The Structures of Corruption in the Development of Korea	Oct 17-18
19. Evaluative Criteria for Primary Education	Oct 19-21

※ Each committee will publish a volume of reports in Korean,

### III. Training

In the past several years the churches of Korea have begun to discover that Christian witness in a developing society necessitates their direct involvement in social problems. For many years the churches' goals and activities were quite dissociated from the affairs of society, but nevertheless a number of church leaders have given impetus to the churches' function as an agent for social change. It is precisely this role which the Korea Christian Academy seeks to promote.

One of the prime needs in a developing society is occupational training. To contribute to this process, the Academy has been conducting training programs for groups from various segments of the society, particularly lower ranking professional groups and groups of Christian leaders and laymen.

The processes of occupational specialization and social pluralization place many new demands upon people who have been accustomed to more traditional occupational structures. It is necessary, in terms both of human fulfillment and social efficiency, for new occupational modes to be rationally arranged and for the persons involved to acquire not only basic skills, but also an understanding about their situation. Appropriate training programs are therefore inevitable and necessary in the Korean context.

The Academy's training programs concentrate on helping young people to be useful citizens in a developing democratic society. Training for Christian groups is aimed at producing leaders who can generate the renewal of the churches.

#### 1. Training Courses for Academy Leaders on the Methods and Techniques of the Academy Movement

In early 1968 the Academy held a training course on academy methodology for all staff and executive committee members. The leader of the

conference was the Rev. Werner Simpfendoerfer, the associate-director and chairman of the Training Division at the Evangelical Academy in Bad Boll, Germany. Rev. Simpfendoerfer delivered the main lectures and Academy personnel joined in the process through questions and discussion.

Date: Jan 7-12, 1968

Participants: 39 (Academy staff, committee members, and friends)

Title: The Academy Movement: Purpose, Direction, Methods  
and Techniques

## 2. The Problems and Significance of Conducting Conferences

This conference was organized to train persons in the methodology of conducting productive conferences. The participants included not only Academy personnel, but also persons from other organizations whose work on behalf of Korean development entails the organization of conferences.

The questions which the conference tackled included: how is a successful conference program arranged? how can various conference activities be integrated into a whole? how can resources be most usefully managed? how can conferences be arranged to harmonize the necessary relationships among participants with useful comprehension of program content? how can the results of conferences be utilized after the conference?

Date: July 4-5, 1968

Participants: 30 (Academy staff and leaders of various national  
and international youth organizations)

## 3. Training of Youth

All developing societies are acutely aware of the mandate to gain the allegiance and contributions of their young people. The following two conferences involved two associations of Korean youth which have been sponsored in the past by the Academy. These two groups—The Good Neighbor Society and The Economic Welfare Society—were established specifically to contribute to the development of the nation through research, seminars, and social service.



#### A) Asia, Korea, and Youth

The Good Neighbor Society has about two hundred members from all over Korea. Some of the members are presently studying while others are working. The training program was carried out by a joint committee of members of this Society and Academy staff.

The purpose of the conference was to acquaint the participants with Korea's position in Asian international affairs by means of a review of Asian affairs today. The subject was approached from the perspectives of 1) the Asian international trade situation, 2) cultural interaction, and 3) political interaction among Asian nations.

Date: July 18-21, 1958

Participants: 54 (44 members of The Good Neighbor Society and 10 observers, 24 of the members are graduate students and 20 are undergraduates)

#### B) Problems of Higher Education in Korean Universities

The Economic Welfare Society is a group consisting of about thirty male social science students and about thirty female liberal arts students. Their concern is with the economic development of the country. The conference was planned by a joint committee of group members and Academy staff.

The conference focused on the present state of higher education in the country, with particular attention to the universities' contribution to national development. After a historical review of Korean higher education, questions were brought to bear on the need for educational reform, in respect both to quality and quantity of education, on the mobility of graduates in the society, and on the limitations upon student movements on campus.

Date: July 22-24, 1968

Participants: 30 (members of The Economic Welfare Society)

#### 4. Training for Bus Conductors

In Seoul, a city of more than four million people, there are about twenty thousand female bus conductors between the ages of seventeen and twenty-two. Working conditions for these girls are terrible. In the absence

of any quick intra-city rail traffic, an increasing number of customers is producing an evermore burdensome work load; living conditions are quite substandard; the girls work eighteen hours per day with a day off every third day and no overtime payment; dietary conditions are very poor; and arbitrary firing makes job security almost nil. Because of these miserable circumstances, many of these girls are quite likely to become discarded street girls after they leave their jobs.

In order to discover more about the actual working situation of the bus conductors and thereby seek a better future for them, the Academy has undertaken two training conferences designed especially for that purpose. The first training course was launched as a pilot project based mainly on lectures and group activities conducted by well-trained group leaders from universities in Seoul. It was hoped that through group discussion and informal talks, the girls might feel free to talk about their discontents.

The second course was organized in the same way, and as both conferences proved to be quite successful, the Academy hopes to take on more of this type of conference in 1969.

Date: October 10-12 and October 25-27, 1968

Participants: 30 for each program



**A group of bus conductors and group leaders.**

## IV. Publication, Information and Library

This is the fourth general area of Academy activities and includes three major operations:

### 1. Reporting of Academy Activities in the Mass Media

Dialogue conferences have been announced and covered by the eight largest daily newspapers in Seoul, all of which have national circulation; each conference is covered by an average of five of these newspapers, so that in a given year, Academy activities receive newspaper exposure approximately one hundred times. Three radio networks have reported Academy activities, and some conference participants have appeared on television panel shows to discuss the proceedings of recent conferences.

### 2. Academy Publications

For the purpose of circulating information about Academy activities, the publications department publishes the quarterly *Dialogue* in Korean and a number of miscellaneous reports. *Dialogue* contains reports on the proceedings of all Academy conferences. Ten volumes in Korean have appeared to date, with parallel publication in English being carried out through Volume 3 (November, 1965).

● Other publications are:

- a. Report on the history and activities of the Academy until November, 1966. Published in Korean and English.
- b. Introduction to the Academy Movement: Contents and Methods June, 1968. Published in Korean and English.
- c. Report of the Research Committees. To be published in December, 1968.
- d. The present Report on the activities of the Academy from November, 1966~November, 1968. Published in Korean and English.



### 3. Academy Library

The library contains some three hundred volumes in Korean, and some fifteen hundred volumes in English and German. It subscribes to fifty periodicals and all the chief daily and weekly newspapers. These volumes, and the library facilities, are for the purpose of supplying materials for Academy programs, and for general use by all Academy House guests.





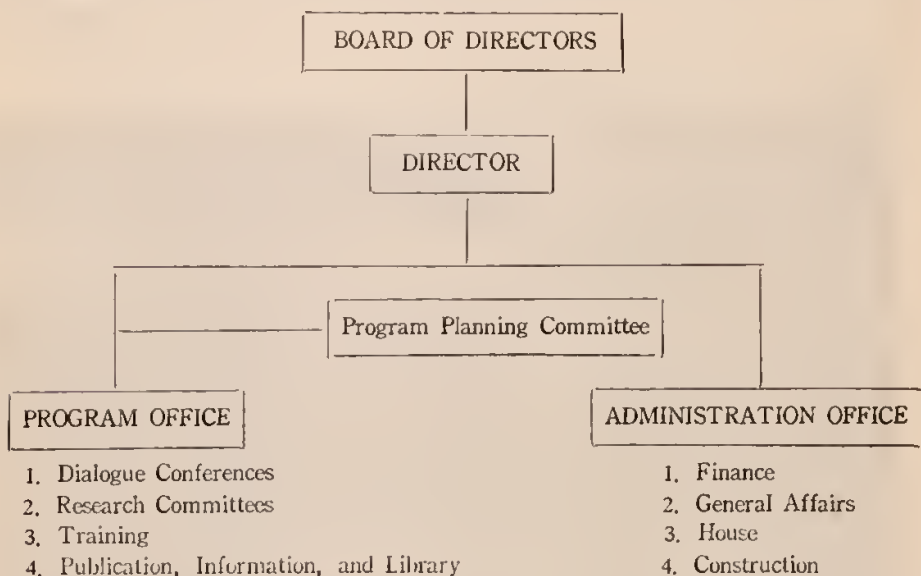
## V. Organization of the Korea Christian Academy

The Korea Christian Academy was recognized by the Korean government as a legal foundation affiliated to the Ministry of Education on April 22, 1966. The Board of Directors is composed of twelve executive members and two auditors, among them five Christian ministers, two educators and three businessmen.

On July 24, 1968, the registration of the Academy was transferred from the Ministry of Education to the Ministry of Culture and Public Information, according to a new Public Law.

As an institution which receives financial aid from abroad, it is likewise registered under the Ministry of Health and Welfare. The Academy is a member of the National Christian Council of Korea.

The organization of the Academy is as follows:



## VI. The Use of the Academy House by Organizations

The Korea Christian Academy can, of course, not operate only from income from participants' fees. Different from the situation of the Evangelical Academies in Germany, where regular and substantial financial contribution from the churches' budgets render the operation of the Academies possible, the Korea Christian Academy has to develop other financial resources. Partly this has been achieved by securing donations, partly it is done by making the facilities of our house available for other organizations. So the Academy House itself has been performing an important function in Korean society by providing one of the country's finest conference facilities to a wide range of groups and organizations. Many have found that the Academy's facilities as well as its beautiful mountain surroundings and pervading spirit of dialogue, make it an ideal place for their own activities. Some of these organizations have their activities in co-operation with the Academy. Others use only our facilities for their own seminars, consultations and conferences, thereby taking their share in fostering integration and common thinking, which are essentials of the process of development, for which purpose this house was built.





From January-September, 1968, 166 organizations utilized the Academy House for seminars and conferences.

The utilization of Academy House facilities by other organizations can be illustrated by the following table :

Type of Organizations	Number of Organizations
1. Political organizations and government agencies	6
2. Economic organizations and business firms	34
3. Cultural and social science organizations	38
4. Religious organizations	29
5. Educational organizations	42
6. Others	17
<b>Total</b>	<b>166</b>

## VII. Finance

The funding of the Korea Christian Academy derives from both internal and external sources.

Academy House was completed with the aid of the Protestant Central Agency for Development Aid in Germany (75%), the Evangelical Churches in Germany (8%), and a number of Korean businessmen (17%). The site of the building and some construction materials were a donation from Korean businessmen. Expenses for the frame of the fourth floor were provided by Korean businessmen, and the fourth floor facilities were completed with financial support from The United Church of Canada (60%), The United Presbyterian Church in the United States of America (30%), and internal resources (10%).

The various Academy programs are financially sponsored mainly by the Evangelical Church in Germany and also by internal donations and participant fees. Since 1967, the Academy has earned part of this expense through income derived from use of its facilities by other organizations.

A major effort is underway to make Academy House facilities self-supporting, and while this goal is still rather far from being realized, it was possible in 1968 to add some facilities and equipment which were sorely needed: an electric generator, air conditioning for the main conference hall, a dormitory for employees, and a greenhouse. There are, however, many continuing needs.

Plans are in process for building a permanent training center in suburban Seoul. Sixty acres of land have been secured for this purpose, and a request for financial assistance has been submitted to the Protestant Central Agency for Development Aid in Germany. The realization of this new venture is anticipated not only by the Christian community but also by Korean business circles who have pledged their support through providing land and through contributing to its operation.







Three Issue

THE ORTHODOX PRESBYTERIAN  
**MESSENGER**

JANUARY 1965

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ORTHODOX  
PRESBYTERIAN

CHURCH

Cover

*Grave of Miss Florence B. Handyside  
at Seoul Foreign Cemetery*

## ORIENT REPORT: KOREA

One may wonder what a picture of a grave is doing on the front of a magazine devoted to the glad tidings of the gospel. Its purpose is to show that at least one Orthodox Presbyterian was willing to die for the advance of that gospel.

When Florence Handyside went to Korea she didn't know she would die there. But she did know the risks — war was near, and disease was prevalent. She landed on Korean soil on April 9, 1948 in U.S. Government service, transferred to missionary work January 14, 1949, and



*Miss Handyside's Grave in Center*

entered glory four weeks later on February 12. We visited her grave in the Seoul Foreign Cemetery where her body lies in the company of some of the early greats of Korean missions. The marker

is simple, as it should be; but, made of soft stone, it is eroding away, as it should not. It needs replacement. As we stood at the grave we were thankful that we need not pray for her; Christ had done it all, she was completely redeemed. But we knew that we did need to pray for ourselves and all in our church at home, that we might show more willingness to be like Florence Handyside, to yield our entire being to the Christ who yielded His life for us. Only thus will others take her place. Only thus will the others who remain at home be willing to give whatever is necessary to send those who will go.

Land of opportunity? This is South Korea. Christianity is known through its length and breadth, and it is respected. A professing Christian was even president of the nation. There is no hindrance to missionaries going anywhere except in the area of the 38th Parallel, which divides free South Korea from Communist North Korea. And the Lord is making new Christians out of old pagans almost wherever and whenever the gospel is preached.

Of course Korea is as much a land of change as other free parts of the world. Modern communications let the humblest remotest Korean know what the rest of the world has, and he wants some for himself. He is not rich, but he is not quite as poor as he once was. The churches, now under the leadership of the first ones to be born into Christian homes, are not so dependent on missionaries for guidance as earlier generations were. Clearly they want to be on their own, to make their own decisions. For

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The Rev. John P. Calbraith, Editor

No. 3

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*Chapel Service at Korea Seminary*



*Reformed Bookroom in Seoul*



*Radio Station at Inchon*



*Leper Congregation near Pusan*

all these things we are thankful, for they can result in enlarged vision and outreach.

However, as we landed in Korea on Tuesday June 23 a shadow hung over us. It was the year-old division which created the Hop Dong and Kosin Presbyterian churches (see *MESSENGER*, Dec. 1964, p. 8) and the desire of both groups for us to choose between them. We were in a predicament between the two throughout our visit, and it began on our arrival at the airport in Seoul when we were met and welcomed by representatives of both sides! From then on, every place we went we had meetings with both sides and, on at least one occasion, with both sides at once. The result was that while we had many preaching engagements there were more conferences. Because of our missionaries, who are well-versed in the Korean language, we did not lack for interpreters and communication was good.

We well remember one occasion, though, when a decided coolness began to creep over the group. One of the missionaries realized that this was happening and knew it was due to the interpolations which the Korean interpreter was making when he translated. At about the same time one of the men in the group realized that we just couldn't be saying what we were being quoted as saying, so when the missionary corrected the translation there was an audible sigh of relief and relations returned to the normal friendliness.

Our first week was spent in Seoul where we stayed with the Conns. That week there were 12 of us in a house where the Conns alone are crowded! The influx was due to holding a meeting of the Mission, also at the Conns, so that certain problems could be discussed while we were there.

*(Continued on Page 8)*



Messrs. Giebel and Phillips (l. to r.)  
with Sign They Made

## GRACIOUS PROVIDENCES IN STRATFORD, N. J.

RELATED BY HOME MISSIONARY  
P. TERSON

It is interesting and encouraging to see the hand of the Lord at work in what seemingly are the little things in life. One day a woman of our congregation who works in a department store in town served a customer who had a decided Dutch accent. Our member remarked that we had a Dutch family in our church whom she would like her to meet. In God's good providence the very next person to enter the store was that woman of our church from the Netherlands!

The new family began to attend church although they had not been in the habit of going to church in the Netherlands. That was one year ago — and that new family has missed only one Sunday in that year. They are now taking instruction to prepare for confessing their faith in Christ and uniting with our church. What began in this small way has become as big as eternal life! Friendship, so essential to real Christian witness, has led a family to the gate of heaven.

### MATERIAL BLESSINGS

God's goodness is also shown in material matters also. The last available

## THANK OFFERING EARLY RETURNS

As this is written a few churches have sent in their Thank Offerings. Of these 12 churches, eight increased their offering over last year, but the total from the 12 is slightly (2%) less than from the same churches last year — \$8,364 compared with \$8,537.

We also hear that Bethel Church, Oostburg, has set a new record for themselves as well as for the denomination with an offering of \$6,145.95. Last year their offering was \$5,840.93.

land for development in our town is right behind our church building, and work has begun on building 85 new homes there. One day the developer asked us if we would allow him to help us improve our presently unused acre of ground that lies between our building and his tract! It would include bringing the land up to grade (parts of it were between three and five feet low), bring-



Junior Choir

ing in top soil, and then seeding a new lawn. And to top that off the contouring of the street to be put in would also

(Continued on Page 7)

## FOR THE NEW YEAR: FAINT NOT

"Who can bear the weight of souls without sinking to the dust? Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges and sinners waxing more bold in sin — are not these sights enough to crush us to the earth?" So wrote C. H. Spurgeon to his students.

In the heat of warfare, too often God's servants faint from spiritual and physical exhaustion. In days and hours of disappointment, frustration, desperation of soul or physical weakness, our "faith-crusher", Satan, seeks to pulverize and dilute our faith in HIS greatness and faithfulness. Once unbelief has polluted our souls, we are unfit for victorious warfare.

To prevent fainting by the way, let us mark the words of Scripture:

1. "... the everlasting God, the Lord, the Creator of the ends of the earth, FAINTETH NOT neither is weary . . . He giveth power to the FAINT . . . they that wait upon the Lord shall renew their strength . . . they shall walk, and NOT FAINT." (Isaiah 40:28-31)
2. "... let us not be weary in well-doing: for in due season we shall reap, if we FAINT NOT." (Galatians 6:9)
3. "... men ought always to pray, and NOT TO FAINT." (Luke 18:1) (*Japan Harvest*)

As we begin the new year we of The Orthodox Presbyterian Church look ahead and see a tremendous task ahead of us. Where will we get the men, the wisdom, the grace, the money, to perfect it? It's like a mountain. And we are likely to think of it as being on our shoulders; making us faint; crushing us.

It is indeed a mountain. But where it really belongs is under our feet. For if our trust is in the LORD we "shall mount up with wings as eagles", even *run* over that mountain and "not be weary." (Isaiah 40:31)

The Lord has done great things for our church as we have stood upon and for His Word. He will do even greater if we lay the mountain before Him and trust Him. "Hast thou not known that . . . the Lord . . . fainteth not . . . and they that wait upon the Lord shall renew their strength . . . and faint not?"

### ERITREA MEDICAL FUND

#### Personnel

##### Miss Strikwerda

Received or Pledged	
per Month	\$ 70.
Needed	230.

##### Miss De Blaey

Received or Pledged	
per Month	\$ 31.
Needed	269.

### HOSPITAL BUILDING AND EQUIPMENT

#### For Units 1,3,5, (Out- patients, and Wards 1 and 2)

Received or Pledged	\$33,000
Additional Needed	—0—

#### For Unit 4 (Lab, X-ray, etc.)

Received or Pledged	7,443.
Additional Needed	8,557.

#### For Unit 2 (Operating)

Received or Pledged	—0—
Needed	\$14,500.



### NEEDED!

Usable flannelgraph materials. Other visual aids for Sunday School. Kitchen utensils.

### FOR EUGENE, ORE. CHAPEL

Write: Mrs. Glenn T. Black  
2543 Harris St.  
Eugene, Ore.

### NEWS BRIEFS

**HACIENDA HEIGHTS, Calif.**—A Harvest Dinner with the Rev. Edwin C. Urban as speaker was held in mid-November in the new Sunday school addition.

**EUGENE, Ore.** — Despite the loss of two families attendance continues to grow — 34 present at the morning worship on Sunday Nov. 22. Plans are going forward for improving the external appearance of the building. The first Harvest Dinner in the history of the group was held on November 21 in the church building with an attendance of 28.

**BALTIMORE, Md.** — The resignation of the Rev. Cromwell C. Roskamp as pastor of First Church was accepted by the congregation and approved by the Presbytery of Philadelphia to take effect December 1. Mr. Roskamp is continuing to supply the pulpit but has accepted a teaching position in a Christian school in Baltimore.

**GHINDA, ERITREA** — Both Mr. and Mrs. Duff have had bouts with illness. Mr. Duff is now recovered from a bronchial disorder. Mrs. Duff has had severe pain in the back and one leg. After many tests it is still undiagnosed. But she is feeling "considerably better" after treatment by a chiropractor in southern Ethiopia.

### TO LECTURE IN ORIENT

FOR STUDENTS IN FORMOSA, KOREA

The Rev. Charles C. Schaufele, Associate Professor of Christian Education at Gordon Divinity School, Wenham, Mass., is to lecture in Christian Education subjects in Formosa and Korea this winter. It is expected that he will be in Formosa during January and February, and in Korea during March and April. Mr. Schaufele is a minister of The Orthodox Presbyterian Church.

Some time ago Mr. Schaufele offered his services free of cost, during a period of sabbatical leave, and arrangements have been made for him to lecture in these countries. Courses will be given in theological institutes in Taipei, Formosa, and in Pusan and Seoul, Korea. Full information on the content of the lectures is not available as this is written, but they will include such matters as the Christian philosophy of education, tools and methods of Christian education, organizing and administering it in a local congregation, and adult education.

### NEW ADDRESSES

Dr. and Mrs. John C. Den Hartog. As of January 25: American Evangelical Mission, Chinda, Eritrea.

Dr. and Mrs. Lyle W. Nilson. As of January 25: S.I.M. Language School, P.O. Box 27, Debre Berhan, Ethiopia.

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**GHINDA, ERITREA** — Final clearance for a visa for the Nilsons to enter Ethiopia has been given. All that is now needed is for it to be stamped in their passport . . . Their language study is to begin January 26 in Debre Berhan, Ethiopia. It will be necessary for them to go by plane from the U.S. Medical equipment is being assembled for separate shipment.



## STRATFORD

(Continued from Page 4)

give us some extra land which will be deeded to us. The end product is now complete — a beautiful expanse of green grass plus 15 evergreen shrubs — all of this for free!

Another external improvement is a new sign in front of the church made by a



*Messrs. Phillips and Groot and Seeding Crew*

couple of our men. It will soon be moved to another part of our lot to make way for a permanent bulletin board sign set in brick which will be given as a memorial gift by one of our families.

### SPIRITUAL TRIUMPH

A further great improvement has been our new organ — new to us, at least. By April of this year our organ fund had built up to almost \$1,000. With this as a start our organ committee began looking. They finally located a Baldwin 460, like new, with full pedal board and two full manuals. The cost was \$1,875. And that leads to a thrilling story, too. We had a large down payment, to be sure, but there was also a balance of almost \$900 to be paid. The trustees said, "Let's step out on faith and aim to clear up the balance in three months.

I must admit that the pastor was skeptical! After all, we have only 50 communicant members and some of them young Christians. But we went ahead. No pledges were made, no home calls, just the presentation of the need. And the gifts came. It actually took four months, but by God's grace it was paid. To us this was a great victory and a sign of spiritual progress in the unlatching of purse strings. The organ has been a significant help to us in our worship. It replaced a manually-operated pump organ. The two choirs, Junior and Senior, are improving with practice, and they help too. Each choir numbers around a dozen members.

### STANDOUT EVENTS

Three more of our young people have confessed their faith in Christ recently and have taken their stand as adult members of His church. Pray that our Lord will sustain them in their profession.

Two personal events stand out in what was an interesting summer for your missionary. First, in June, after having spent the day in Wildwood cleaning up the chapel for its summer campaign, I



*Missionary Peterson Leaves Hospital*

ran into a car that was parked in the left hand lane of the Garden State Parkway, a superhighway along the coast. It was a shocking experience to say the least. The car was demolished, but I sustained only a bruise to my shoulder.

The second event, also in the line of duty, was a badly sprained knee sustained while playing volleyball during Vacation Bible School. After six weeks on crutches I ended up in the hospital for 10 days for surgery. Today I am fine, fully recovered. In fact the golf course is once again open season.

In praying about Stratford, give thanks for the improvements that have been made as a gift from those outside the faith. Pray also that spiritual victories will be sustained, that those who have confessed their faith, or are about to, will be strengthened, and that growth as reflected in payment of the organ may continue. And finally, pray that we may reach these new homes immediately surrounding the church with the gospel, including the increasing number of Roman Catholic homes. — JACK J. PETERSON

## ORIENT REPORT: KOREA

(Continued from Page 3)

Seoul is for Mr. Conn merely the hub of a wheel. Here he does his studying and teaches a course or two each term at the Hop Dong Seminary. As a by-product of his lectures he hopes to be able to publish some books, and has now completed the manuscript of a book on the messianic prophecies of Daniel. Here, too, is the Bookroom near the central railroad station, stocked with books and magazines where the public may, and does, come to study, to browse, and to discuss matters of the soul. He also has opportunities to preach in some of the churches in Seoul. But most of his preaching, and a work in which he excels, is done out of the city.

For example, one evening we went out into the country to preach at a little

church which he had started. On the way we stopped in the prostitute section of a town near a U.S. Army base, and Mr. Conn talked at length with a group of women in the doorway of one of the houses. He didn't even stop when the proprietor suggested that he leave because he was interfering with business. We arrived late at the little church and people had already gone back home. But the car lights made our approach known and it was only a very few minutes before there was a full church, lighted lamps, and beautiful white lilies by the



Conn's Home and Car

pulpit. There was no measuring the joy these people have found in Christ as a result of the ministry of this missionary.

On another occasion we went to Inchon, the city on the west coast where General MacArthur made the brilliant landing which resulted in driving the Communists out of South Korea. Here, over station HLKX of TEAM (The Evangelical Alliance Mission), he broadcasts each week to free Korea and to Communist Korea and China. But in

one week we couldn't go to all the places he goes in the course of a month or a year. We were nonetheless deeply stirred to see the quantity and quality of his work. Even his Korean language one referred to as "beautiful and flawless".



*Korea Seminary Faculty*

The car in which we travelled, incidentally, is an English Land Rover, and was obtained by selling the two old cars we had for a bit more than the new one cost. Later, while we were in Pusan, a second Land Rover arrived, a gift for the use of the Hunts from a long-time friend of their work. Next summer, when the Conns leave on furlough, they will give that car over to the Hards who will be returning to Korea at that time. Then a year later, the Eureka Classis, which supports the Conns, plans to have funds ready to purchase a car for their permanent use.

The next week we went south to Pusan, the headquarters of the Hunts and Hards. We were acquainted previously with many in the Kosin churches and had the opportunity of renewing friendship and fellowship. But there were many new saints to be met here. For example, when we addressed the faculty and students at Korea Seminary only one of the faculty present had been there when we were there before. Now they are in new buildings, and the student body has excellent quarters in

which to do its work, though cold is still a great problem in winter. That was no problem, however, on that hot summer day.

Not far from Korea Seminary is the Gospel Hospital. In 1952 we saw it composed mostly of tents. Now it is a very adequate building with equipment provided to a large extent by the Christian Reformed Church, and staffed completely by trained Korean physicians and nurses. We reflect on our hospital undertaking in Eritrea and wonder how long it may be before such a Christian hospital, founded and operated by Eritrean Reformed Christians, may be established there.

Out from Pusan in another direction is a leper colony with its own church and seminary. Mr. Hard has spent much time here and it was under his leadership that the seminary was established. Now they live not just to themselves, but they have a vision — that from among them will go some to preach the cleansing of the blood of Christ to those who are far worse off than lepers who are redeemed.

Then while Mr. Hard, Mr. Hunt, and I took a trip by car, bus, and train, Mrs.



*Members of Gospel Hospital Staff*

Galbraith stayed with Mrs. Hunt in Pusan (Mrs. Hard and children had left for America before we arrived). Mrs. Galbraith's diary notes that the highlight



of that stay was a visit to a Bible class which Mrs. Hunt teaches at a women's prison. The "sanitary" conditions were not very sanitary, but the gospel was proclaimed and it was gladly received.

As we traveled southwest Mr. Hard left us at Masan, taking the car back to Pusan, while we went to Chinju and Kwangju. We visited church people — and what a privilege that there are church people to visit — some in the Hop Dong, others in the Kosin. Everywhere we kept stressing, and stressing again, that our interest in Korea was the establishment and growth of a Reformed church and that we would work with such a church. Rebukes firmly but gently given were necessary to both sides from time to time. But we were happy to commend both in many ways, too. How easily is the church divided; how hardly is it brought together! But how thankful we are that at such a time as this we have Mr. Hunt as a missionary with physical stamina, spiritual vigor, a wealth of experience, and the love and respect of so many Koreans.

As Korea disappeared beneath the wings of our plane on July 13 we



Mrs. Hunt and Mrs. Galbraith with Korean Women

thought: how marvelous the grace of God that opened hearts all over that nation and caused the steeples of churches

to dot the landscape; how tragic that the foundations of that church were never quite firmly built; how wonderful that there are those who are deeply and intelligently committed to a truly sound witness, a rebuilding of the walls; and if only we could double our missionary force to help those who want our help and to reach out to evangelize the 95% of the populace who yet do not know Christ!

— JOHN P. GALBRAITH

## KOREAN GENERAL ASSEMBLIES MEET

*Continued from December Issue*

The Rev. Bruce F. Hunt was the Orthodox Presbyterian Fraternal Delegate to the Kosin Assembly, while the Rev. Harvie M. Conn served in the same capacity at the Hop Dong Assembly. Since these are the churches with which we are associated in our Korean work, it will be of interest to give some information about them.

The Kosin Assembly was composed of 38 ministers and 36 ruling elders. Its chief concern was with reorganizing and consolidating its work following its withdrawal a year ago from the 1960 Koryu Pah-Sung Dong union. The Kosin people do not speak of "withdrawal" but of "going back to the original" (before the union). In Korean this idea is expressed by "Whan-won" and therefore they are sometimes called the "Whan-won Church". About 200 of the original Koryu Pah churches have remained with the Hop Dong church.

The Kosin church has a strong foreign missions interest and it is their missionary, the Rev. Mr. Kim, who works closely with our mission in Formosa. During this past year of readjustment 100 of their churches contributed \$2,687 for their \$2,050 foreign missions budget. In the field of home missions the Assembly suggested that this work be carried on chiefly by local congregations and presbyteries. They also voted to adopt graded Sunday



school lessons based on lessons already being prepared by some congregations. There educational institutions, formerly independent, were offered to and accepted by the denomination: the Higher Bible Institute, Calvin College, and Korea Theological Seminary, all in Pusan.

The Assembly also voted to protest to the Korean government the appointment of an ambassador to the Vatican.

The Hop Dong Assembly had 213 commissioners—106 ministers, 106 ruling elders, and one missionary. There is in this church, probably more than in any other, disagreement on the future course of the church. Some want reunion with the Tong Hop, others reunion with the Kosin, while still others want to maintain the *status quo*. At this Assembly a motion was passed to explore by means of a committee the possibility of reunion with the Tong Hop on condition that the latter would withdraw from the National Council of Churches. The Tong Hop replied by appointing a committee to discuss union on an "unconditional" basis, and the Hop Dong accepted this by appointing their committee to "expedite the union". It is not likely that union will occur as quickly as the motion sounds,

but it gives some idea of the thinking of many in the Hop Dong.

In foreign missions 38 churches contributed \$717 last year, while for home missions 21 churches and several individuals contributed \$222. Although these were small amounts there has been much local home missionary work, some of it done at great sacrifice by individuals, and the Home Mission Committee sponsored a preaching mission in which 26 ministers conducted special meetings in 16 of the larger towns of Korea. Their Publications Committee worked with a self-paying budget of \$3,463; and Sunday school lessons, vacation Bible school materials, a Bible correspondence course, and the Constitution and Confession of Faith of the church were published. The church's new hymnal is now in its fourth printing and has begun to show a profit.

Two seminaries are operated by the church—in Seoul and Pusan—on a budget of \$16,905, nearly \$5,000 short of estimated needs. The seminary problem has vexed the church ever since the Koryu Pah union in late 1960, and was without question one of the important factors in bringing about the separation in 1963. It was dealt with at this Assembly and



Hop Dong General Assembly, Seoul, Korea. On Right, Mr. Hunt Seated, Mr. Conn in Fourth Row

Return Requested

the decision was made to maintain the present two seminaries for two years. This will contribute to continuing the friction between them and the Kosin church.

One strange action of the previous Assembly was approved by the presbyteries and becomes a part of the Constitution: that infants may be baptized only

if *both* parents are communicant members of the church.

A significant action of the Tong Hop Assembly, with which the Hop Dong is now conversing concerning union, is that they voted to recognize the liberal Kichang church and to approve of the "exchange of pulpits" by ministers of the two denominations.

### HELPERS ABROAD PROJECTS

If any individual or group wishes to subscribe for a project and does not have FORMS A and AA, which are needed for the first step, they may be obtained

by writing to FOREIGN MISSIONS, 7401 Old York Road, Philadelphia 26, Pa.

The following projects are still available:

7. Pictures, mounted (see MESSENGER, July-Aug. 1962, p. 4). Any quantity. *T. Hard, Korea.*
8. Christmas cards, used, printing and writing removed. Any quantity. *T. Hard, Korea.*
25. Camera. For pictures for our churches. \$50 received; \$50 needed.\* *H. McIlwaine, Japan.*
48. Pictures, mounted (see MESSENGER, July-Aug. 1962, p. 4). Any quantity. *R. Gaffin, Formosa.*
79. Christian books, new and used. Theology, history, culture. Reformed titles especially desired. *H. Conn, Korea.*
80. Used choir music. For renting to churches. *H. Conn, Korea.*
84. Used books, theological and religious, in good condition. *G. Uomoto, Japan.*
85. Used religious and theological journals, in good condition. *G. Uomoto, Japan.*
90. Religious pictures. Any quantity. *H. Conn, Korea.*
128. Washable toys, used. *J. G. Den Hartog, Eritrea.*



'66



CALENDAR

*To wish you a Happy Christmas  
and a Blessed New Year*

There is born to you this day...a Saviour  
who is Christ the Lord  
Luke 2:11

KOREA MISSION  
United Presbyterian Church





Yonsei University has just celebrated its 50th anniversary. This shows the main quadrangle and the statue of the founder. Seoul

<b>1</b> <i>January</i>							<b>2</b> <i>February</i>						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1			1	2	3	4	5
2	3	4	5	6	7	8	6	7	8	9	10	11	12
9	10	11	12	13	14	15	13	14	15	16	17	18	19
16	17	18	19	20	21	22	20	21	22	23	24	25	26
<sup>23</sup> <sub>30</sub>	<sup>24</sup> <sub>31</sub>	25	26	27	28	29	27	28					

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Rural life improvement is represented by this graduate of the Christian Rural Life Institute.

**3**

*March*

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		1	2	3	4	5
<b>6</b>	7	8	9	10	11	12
<b>13</b>	14	15	16	17	18	19
<b>20</b>	21	22	23	24	25	26
<b>27</b>	28	29	30	31		

**4**

*April*

S	M	T	W	T	F	S
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<b>10</b>	11	12	13	14	15	16
<b>17</b>	18	19	20	21	22	23
<b>24</b>	25	26	27	28	29	30

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Bible Institute students being given tracts before going out on week-end evangelism assignments in rural areas. Chungju

**5** *May*

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22	23	24	25	26	27	28
29	30	31				

**6** *June*

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19	20	21	22	23	24	25
26	27	28	29	30		

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The doctor makes his rounds with interns and nurses in the Children's Ward of the Taegu Presbyterian Hospital. Taegu

**7**

							<i>July</i>	
S	M	T	W	T	F	S		
					1	2		
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<b>10</b>	11	12	13	14	15	16		
<b>17</b>	18	19	20	21	22	23		
<sup>24</sup> 31	25	26	27	28	29	30		

**8**

							<i>August</i>	
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	1	2	3	4	5	6		
<b>7</b>	8	9	10	11	12	13		
<b>14</b>	15	16	17	18	19	20		
<b>21</b>	22	23	24	25	26	27		
<b>28</b>	29	30	31					

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The east coast specialty is growth. With people moving into the area to work in mines and industry, 4 new churches last year; 2 new, this year.  
Kangneung

**9** *September*

S	M	T	W	T	F	S
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**10** *October*

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16	17	18	19	20	21	22
<sup>23</sup> <sub>30</sub>	<sup>24</sup> <sub>31</sub>	25	26	27	28	29

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Prison Evangelism. Mrs. Voelkel takes packages of Korean bread and foot-warmers to the Seoul Prison.

**11**

*November*

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27	28	29	30			

**12**

*December*

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25	26	27	28	29	30	31

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1962

## INTRODUCTION

Korea, Okinawa, Taiwan, and Hong Kong — lands of poverty, of beauty, of violence, of refuge. Lands of ageless culture and of unremitting toil. Small lands, overcrowded lands. Lands that for centuries have been the hapless pawns of neighbor states and whose cultures have been shaped by the conquering armies, fleeing refugees, and enterprising traders who have traversed them en route to somewhere else. Way-stations they are, still today, these countries on the rim of East Asia, but even more, because of their geographical location, they are still important pawns of contending power blocs. Separated from each other by hundreds of miles of sea and uncounted years of individual development, they are linked together inexorably by the commonality of their "rimness" to the great land mass of Asia.

The Friendship Press map of the Rim of East Asia and this accompanying insert sheet are designed to help individuals and study groups relate the four countries — Korea, Okinawa, Taiwan, and Hong Kong — to the rest of Asia and to North America. As users look at the map, they will see not one map but actually five. Centrally there is the outline of the continental and off-shore areas showing the relation of each area to the mainland and also its relation in respect to the other countries of the Rim. Superimposed on this outline are large inset maps of the four countries. These four maps are unique in terms of their scale and completeness of detail and represent the most up-to-date information on the area that is readily available. The insert sheet will delineate these geographical areas in terms of the people: the nature of their response to their physical environment; their religions and cultures; their resources and problems; and their relationships to the West.

At the end of the insert sheet will be found a comparison chart, suggestions for stimulating group study, and a brief bibliography.

### SOME COMMON ELEMENTS

Although the countries of the Rim are distinct national entities with customs that are variant and often unique, there are also many similarities to be noted. All four owe a cultural debt of some magnitude to China. This may, as in Korea, go back for some three or four thousand years or it may, as in Taiwan, be so recent as to be a subject of controversy. Chinese influence is traceable in the art, music, and dance of all four countries, while legends and folk tales show a striking similarity. Ancestor worship and common seasonal festivals of ancient animistic origin are present to a varying degree in each country. Confucian social precepts govern business and family relationships even in the cities.

Besides the immediately identifiable Chinese influence, Korea, Okinawa, Taiwan, and Hong Kong have other

qualities in common. The tragic patterns induced by poverty condition the lives of many throughout the area. Only in Taiwan is there enough arable land to support the burgeoning populations and not one of the countries has been prepared for the massive population shifts that have characterized the region. Not only have refugees flowed into the Rim countries at an incredible rate but the movement from rural to urban areas (except in Hong Kong) has been so rapid that national economies have been unable to keep pace with it. Excessive military expenditures further imbalance the economies.

Cultural shock keeps the Rim countries reeling as Western values confront timeless social patterns. Not all values imported are good or all destroyed values bad, but change is so swift that there is no time for appraisal — only the impact exists to shatter the individual, the family, the community, the church.

## KOREA

Korea is a rugged peninsula that juts down from the Asian continent between the Sea of Japan and the Yellow Sea. Although an appendage of the China mainland, it traces its own independent existence back more than four thousand years. The Korean people are a homogeneous group, deriving principally from Central Asia. They are usually taller than other Orientals.

The history of Korea is one long panorama of invasion and counterinvasion. Beginning with marauding Chinese tribes that for centuries intermittently pushed their way down from Manchuria, and continuing on through the depredations of the Khans, Korea knew few extended periods of peace on her northern frontier. From the south came the Japanese pirates and later Hideyoshi, <sup>1492</sup> dreaming, as had Ghengis Khan, of greater empire. And in modern times the pattern of invasion and counterinvasion has continued.

But when there were periods of peace, Korea prospered, adding distinctive innovations to her Chinese cultural heritage. The Silla Dynasty, 668-918, marked the first great epoch in Korean history. This dynasty was particularly successful in subduing warring factions and encouraging a peaceful cultural development. Metal work, including bell casting, reached a high degree of perfection — perhaps the highest in the world at that time. Stone carving, particularly for the Buddhist shrines, was outstanding. Some of the Buddhas still remain in the old cave temples and are noteworthy for the free flowing grace that transcends the bonds of the

# THE RIM OF EAST ASIA

by Bette Virginia Reed

<sup>3</sup> stone medium. The Silla Dynasty also saw the beginning of the great ceramic art that was to rank Korean pottery among the most beautiful in the world.

<sup>4</sup> The first part of the Koryu Dynasty, which followed the Silla, is known as the Golden Age to Korean historians. This was the period that saw the engraving of the complete Buddhist Sutra on movable wooden blocks. Today it is not only a treasure of Korea but of the entire Buddhist world. Inlaid lacquerware, so typical of the country, and the beautiful pale green celadon pottery, now found mostly in museums, are also reminders of this great flowering of Korean culture more than eight hundred years ago.

<sup>5</sup> The remarkable Koryu kingdom was invaded and laid waste by Mongols and finally went down in complete dissolution. It was followed by the Yi Dynasty that was to last for five hundred years until overthrown by the Japanese in 1910. The Yi Dynasty in its early period was distinguished by its codification of laws governing human relationships, its contributions to literature, and the number of its scientific inventions, including a system of radiant heating that was universally adopted. During the latter part of the Dynasty, however, Korea retreated within herself. Worn out by invasions from north and south, restricted creatively by the rigid Confucian practices encouraged by the court, Korea became a hermit kingdom, determined to isolate herself from the rest of the world and discouraging every effort to penetrate her shores, or her culture.

<sup>1400</sup> The Japanese finally destroyed the Yi Dynasty and occupied the country until the end of World War II. During the period of Japanese control, many Western innovations were introduced. The country was modernized, education was revamped, industries were started, farming was diversified, and health was improved. But all of this was done primarily for Japanese benefit. Korea was treated as a colony and its people as subject peoples. Opposition was ruthlessly suppressed.

<sup>1410</sup> As most North Americans know, the defeat of Japan brought about the occupation of Korea by American and Russian forces, and the division of the country along the 38th parallel. Subsequently, the country was ravaged by a Communist revolution and a general war, in which the United Nations participated. Presently there is an uneasy truce between two opposing philosophies of government as represented by North and South Korea.

<sup>1945</sup> What has been the effect of hundreds of years of invasion, isolation, and occupation on the people of this

land that is no bigger than the state of Minnesota? Understandably, a strong national consciousness has been developed, as well as a stubborn individuality. And whether it is due to their uneasy history or not, Koreans are of all Orientals seemingly the most emotional. They quarrel easily and publicly, their divisiveness being almost a national state of mind. There is also a great resistance to change even while new opportunities are being sought. Confucian ethics still largely dominate Korean life, so that family or clan loyalties are put above business or governmental responsibilities. One of the reasons given by the military junta for taking control of the South Korean government in 1961 was the need to "eliminate corruption and eradicate other social evils . . . and inculcate fresh and wholesome moral and mental attitudes among the people." The offering or taking of bribes, which had been such a corrosive factor in national life, was frequently justified in terms of the old Confucian concept of filial duty.

Other ethical or religious influences have entered Korean life in addition to Confucianism. Buddhism once dominated Korean development and made many cultural contributions. Today its influence has waned and only about 5 per cent of the people are actively Buddhist. Christianity came late to the Korean scene and seems to be growing, but its followers number only about 7 per cent of the population. However, even non-Christian observers rate its moral and ethical influence as greater than the number of followers would indicate. Animism lingers in many rural areas and in the fishing villages, but most Koreans have no religious faith. There is, indeed, a kind of moral vacuum, and it is this that the junta that came to power in 1961 is trying to fill with ethically motivated nationalism.

It is, perhaps, with this moral vacuum that North Americans should be most concerned. The United States has played an important part — good and bad — in South Korea since the end of World War II. It has poured more than two-and-one-half billion dollars worth of aid into the country, but at the same time it closed its eyes to the deliberate speculation that made much of the aid program a failure. Military expenditures have been stressed, assuredly a necessity under the circumstances of a divided Korea, but a commensurate effort was not made until recently to make the Republic's economy a viable one.

All the money that is appropriated for Korea by foreign governments or the United Nations will be largely wasted if new industries are not established, a managerial force trained, and international trade encouraged. But even so, it may take a generation before the economy of South Korea can be made self-supporting, even with large-scale assistance. Most important is a government that will take responsible measures to curb profiteering and widespread dishonesties. Such a government may



not necessarily follow the United States model, for there is considerable evidence that the Korean people are not ready yet to exercise the democratic freedoms familiar to the West. But the United States should take more initiative in demonstrating democratic procedures throughout the country and in general education so that the Korean people can achieve their own form of democracy in due time. Along with this, of course, goes the necessity for Americans living in Korea to behave with consideration and respect for the host country, and in such a way that democracy as a system of government may not be discredited. This is a particular problem where American troops are stationed.

The Korean people have been devastated time and again by their history, but they have shown through four thousand years a remarkable ability to rebuild, to move forward under adversity, to recreate. Their recent and present history is in part the fault of Western powers, and these powers have an undeniable responsibility to help Koreans to help themselves.

### OKINAWA

Okinawa is the largest and most important island of a chain that stretches some 375 miles between Japan and Taiwan, separating the Pacific Ocean from the East China Sea. The Ryukyus, or the "Great Loo Choos" as early Western explorers called them, include about sixty small, wind-swept islands. Okinawa itself is only sixty-seven miles long, with a width varying from two to thirteen miles. The location of the islands athwart a typhoon belt offered a haven to early travelers blown off course by unexpected storms. Thus from ancient times the Ryukyu Islanders have represented several strains of migrating peoples — Mongols and caucasoid Ainus from the north and Malayan peoples from the southeast.

Today, Ryukyuans can usually be distinguished from their neighbors of the Rim in several ways. They are an attractive people, open of face and relaxed in manner. They are usually strong featured with less oblique eyes than most Orientals have. Fine and slightly curly hair is commonplace. Through history the Okinawans have been regarded as a gentle, peaceful group, noted in ancient Chinese writings for their equable natures and praised by early Western observers for their great honesty and natural courtesy. They laugh easily and turn almost any occasion into a singing-dancing celebration. Women occupy a much more important role in Okinawan society than they do in other areas of the Rim, despite the long influence of Japan. Wives join husbands in making decisions for the family, and in many areas of life the women are considered the equal of the men. There is a strong family bond and a close identification with other Okinawans — even overseas. Okinawans traveling abroad can always be sure of a warm welcome from

"family friends," other islanders who in reality may be almost total strangers.

Travel abroad, however, is not a new development. Okinawa was for a number of centuries an independent seafaring kingdom, sending traders and tribute north to the great Chinese court, and south to India and even perhaps to Arabia, and placating her aggressive island neighbor, Japan, with costly gifts. Until the seventeenth century, she grew and prospered and her people became among the most cosmopolitan of the Far East. Early Portuguese accounts mention the beautiful lacquer, porcelain, and silk fabrics of Okinawan manufacture and note the breadth of learning of the citizenry of the major ports. Stone work reached a high degree of perfection. Lovely Shuri Castle, a number of small and intricate shrines — later designated as national treasures by the Japanese — and a network of beautifully designed bridges were built during this Okinawan heyday. (These were all destroyed by bombardment during World War II.)

Okinawan culture of this period was marked by its close association with China and Korea. Education and government followed Confucian forms. Chinese ancestor worship was blended with indigenous animistic practices, creating a religion that in many ways was and is distinctive. Bones of the ancestors were carefully preserved and cared for annually by priestesses, *noro*, who also performed the various seasonal rituals for families and villages.

In 1609 Japan invaded the Ryukyu Islands. She had long coveted the rich trade carried on by the tiny kingdom and lost no time in establishing control over the affairs of the country. In 1871 Okinawa was officially incorporated as a prefecture of Japan proper. Under Japanese control, the economy of the Ryukyus gradually deteriorated. Japanese became the official language, Shintoism and Buddhism were introduced, and Japanese cultural traditions prevailed generally throughout the islands. Okinawans were regarded as an inferior peoples by the Japanese and suffered heavy discrimination at their hands.

Partly because of discrimination and partly due to the economic exploitation of the islands, Ryukyuans began to migrate to other areas at the beginning of the twentieth century. Moreover, even under the best of circumstances the resources of the islands were limited. The Ryukyus are mountainous islands, frequently swept by tropical storms. Rainfall is heavy and humidity is excessive. Although the valleys are fertile the total crop area even before World War II was too small to support a growing population. As Japan began her program of expansion — the Greater East Asian Co-Prosperty Sphere — conditions in the Ryukyus became more desperate. Whole villages subsisted on the gifts and supplies sent by relatives overseas.

At the beginning of the Pacific war, Okinawa became a garrison state, Japan preparing the Ryukyus as the southern defense bastion. Villages were taken over by the Japanese military, civilians were impressed for labor, and the islands were stripped of any materials that might help in the total war effort — even the ancient pines that had been set out centuries before were uprooted and used for fortifications. The United States invaded the Ryukyus in the spring of 1945. The Japanese defense was desperate and the hapless Okinawans were caught between what George Kerr has called the "hammer and the anvil . . . a typhoon of steel," in which one out of every eight Okinawans was killed.

By terms of the U. S.-Japanese peace treaty the Ryukyus were placed under American administration, although residual ownership was retained by Japan. The northern group of islands, the Amami group, was returned to Japan in 1953, but the U. S. has retained the administration of the rest of the Ryukyus. The island of Okinawa is considered a main defense point in the western Pacific and the U. S. has established a major military base with a number of airfields, typhoon resistant installations, and a large complement of servicemen.

The U. S. military establishment has further complicated the lives of the Ryukyuan people. Although the U. S. government has poured thousands of dollars into the economy and carries hundreds of Okinawans on its payroll, its very existence poses a number of problems. One, of course, is the question of land use. In a country so pressed for food, it is hard to justify the turning of fertile crop land into airfields, particularly to a peaceful people who as early as the fifteenth century did away with the use of weapons in their small kingdom.

Another problem is the impact of army behavior on civilian life. Free spending Americans out for a good time have helped to destroy many old values and have replaced them with the shoddiest of Western examples. The U. S. Defense Department could exercise more control over the actions of the servicemen, if pressed to do so, and American churches certainly should assume more responsibility for influencing the actions of their laymen overseas.

Still another problem posed by the U. S. administration of the Ryukyus centers on national rights and economic development. Should the U. S. encourage self-government, education, public works? Should economic aid be less in terms of relief and more in terms of long range development programs? It is true that the Ryukyus have very limited natural resources but trained development workers could, with government support, go a long way toward making the economy self-supporting.

The role of the U. S. in Okinawan affairs is not academic. The democracy Americans profess is on trial there perhaps more clearly than anywhere else. And it is on trial for all Asia to measure and evaluate.

### TAIWAN

Taiwan, which is about one-third the size of South Korea, lies off the China mainland about 110 miles. Although the eastern side of the island is mountainous, its western section is level and exceedingly fertile. Taiwan is the only country on the Rim that is able to produce enough food to feed its growing population. In fact, its rice crops are usually so good that rice is available for trade along with the other major agricultural export items of sugar cane and tea. *Camphor*

Like Korea and Okinawa, Taiwan has been settled by a number of peoples fleeing the disorders in their homelands. But unlike Korea and Okinawa, the various peoples have remained separate entities, with each wave of newcomers forcing its predecessors into some less desirable area. This process, which has been going on for centuries, is seen most recently in the influx of Nationalist Chinese who have taken over the government and live most generally in the larger cities.

The earliest people to call Taiwan "home" probably came from south sea areas such as Indonesia. They were not, themselves, a homogenous group, but were separated by language and culture, as they are even today. They were unable to unite to oppose the next wave of peoples coming from the mainland of Asia by way of South China and so were driven into remote mountain areas, where they lived in primitive isolation for hundreds of years. The present government is trying to give the mountain tribes a better life, offering them tax-free land and providing construction materials and other aid. This contrasts with the Japanese, who fenced the mountain people off from the lowlands with electric fences.

Although originally fleeing the Tartars who invaded China's northwest, the people who displaced the mountain tribes are generally referred to as southern Chinese, or in Taiwan as the Hakkas. They arrived on Taiwan during the thirteenth century. They are a hard working people and since they frequently have been driven from one place to another by more aggressive groups, they are a close-knit and somewhat withdrawn people.

The Hakkas were displaced from the flatlands to the lower mountain slopes by the Amoy-speaking Hoklos, who fled China during the seventeenth and eighteenth centuries. They form the largest group of Taiwan's four peoples, control many of the business enterprises, and are the strongest opponents of Taiwan's latest immigrants — the mainland Chinese.

The mainland Chinese became a factor in Taiwan at the end of World War II when Japan, which had governed the island as a colony for fifty years, surrendered to the troops of Chiang Kai-Shek. When Chiang was defeated on the mainland by the Communist Chinese, he made the island his last stronghold, bringing with him the remnants of the Chinese Nationalist government.



the American Baptist Convention is considering participation.

Stephen R. Currier, president of Urban America, said his organization can help with advice at nearly every stage of the building process, from organizing the sponsoring agency to management of completed housing. He estimated the program could facilitate the construction of thirty-thousand low-rent housing units annually. Urban America also expects to help stimulate interest among congregations and church groups to participate in the new venture.

### **Food by the Carload For Hungry in India**

Plans to make available an unprecedented 98,287,000 pounds of food for distribution to famine victims in India during the next year are being made by Church World Service. Frank L. Hutchinson, the relief agency's director for Asia, said the foodstuffs will be used especially to aid preschool children and expectant and nursing mothers. "We expect to aid 67,567 of these women and children."

Food will be provided for approximately 150,000 children in school-lunch programs; another 56,000 will be fed through school hostels. Aid to institutions will benefit nearly 73,000 persons. Feeding stations will reach an estimated 25,000. Distribution of the food—milk powder, bulgar wheat, whole-wheat grain and flour, rolled wheat, corn meal, and vegetable oil from U.S. government commodity stockpiles—will be carried on through the relief committee of the National Christian Council of India.

Presbyterians contribute to Church World Service through the One Great Hour of Sharing.

### **World Court Verdict A Victory for Apartheid**

A prominent Nigerian churchman last month voiced the feeling of Africans and many observers when he criticized the recent decision of the International Court of Justice concerning South-West Africa. The Reverend Adeolu Adegbola, principal of Immanuel College of United Theological Seminary in western Nigeria, said "tears of despair are welling up" throughout the continent. Mr. Adegbola declared that the ruling could result in widespread loss of faith in the court by Africans.

Liberia and Ethiopia sought in the suit to have the United Nations be declared the supervisory authority over the mandated territory of South-West

Africa. Currently, the area is administered by the South African government. The court, after six years of consideration, decided not to render a decision on the basis of a technicality.

For the immediate future, South Africa has received a clear field to administer the territory and to extend its policy of apartheid. Confidence in the court, and indeed in the effectiveness of international agencies, has been shaken by the decision.

### **Dr. King Assails Hesitancy on Civil Rights**

Dr. Martin Luther King had planned to address world churchmen meeting last month in Geneva at the Conference on Church and Society. Because of the riots in Chicago, Dr. King had to film his sermon, "A Knock at Midnight," and have it flown to Europe. The film was shown to an estimated eighty million viewers on Eurovision, including the churchmen who gathered in the Cathedral of St. Pierre.

The Nobel Prize winner said that the church in too many instances has "so aligned itself with the privileged classes and so defended the status quo that it has been unwilling" to participate in man's struggle for justice. Referring to the riots, he said, "I am convinced that violence is self-defeating and self-destructive." At the same time, he added, the world must recognize that in the United States and many other countries "the black man is an alien in his own land" and that isolation and discrimination of the race can lead to "misguided violence."

Dr. King challenged the church to "free itself from the shackles of a deadening status quo" in order to "enkindle the imagination of mankind and fire the souls of men . . ."

### **East Germany Bars Lutheran Meeting**

The Lutheran World Federation, representing seventy-two member churches in forty countries, received oral agreement in March to hold its next meeting (1969) in Weimar. The purpose of selecting the East German city, according to the Federation, would be to contribute to "an easing of tensions and a better understanding between nations and peoples."

Last month the executive committee, meeting in Belgrade, Yugoslavia, received an official rebuff from the East German government. The regime, said the secretary for church affairs, did not think the Weimar meeting "would serve a useful purpose."



## The Church's Unsilent Tradition

by the Reverend E. Paul Conine  
La Grange Park, Illinois

For centuries church people have been thundering, "It's the tradition of the church!" about making war and about making peace, about building the pulpit on the right or on the left or in the center, about women's place in the church, about the church in or out of politics, and about all manner of things. Usually, the thunderers have been right. The church has more traditions than a college fraternity.

Christians have a tradition of obedience and a tradition of disobedience; a tradition of being peacemakers and a tradition of being troublemakers; a tradition of wisdom and a tradition of making fools of ourselves. Scripture and history abound with examples of the church speaking out in all of these ways, and being opposed vigorously. But there is developing in this century a new, sophisticated method for opposing the church. It is a method that may sap the church's strength and dilute its courage, unlike the old type of open opposition, which always stiffened the backbone of the church and engendered greatness.

If we become unwilling to obey when it is inconvenient to obey; unwilling to disobey when ordered to flout the laws of God; afraid to call for peace when peace is unpopular; afraid to make trouble when it is safer to be silent; reluctant to speak Christian wisdom when we might have to defend it; reluctant to make fools of ourselves for Christ's sake—then the sophisticated opposition is getting to us.

In the fifth century, St. Simeon Stylites spent thirty years on top of a sixty-foot pillar. Other ascetics imitated him. This imitation wasn't very useful, but you might say it established a kind of tradition. If anyone *did* want to sit on top of a pillar these days, he could claim that it's a church tradition. Anytime, now, there could come to light a sect of Pillar-Sitting Presbyterians. This would be followed by a more rapidly growing group called "The Original Reformed Pillar-Sitting Protestants (Stylites Covenant)."

Mind you, there's nothing wrong with tradition, as such. But traditions must be sorted out. Presbyterians, for instance, like to refer to John Calvin as

the arbiter in any dispute about Presbyterian tradition. If Calvin were responsible for all the traditions that have been credited to him, it would take an intellectual contortionist to be a Calvinist.

Calvin is sometimes quoted against the church's participation in secular affairs, such as government and politics. He did say some things about that, referring probably to the abuses common in his day when governors sometimes became lackeys of the church or of church dignitaries. Yet, through Calvin, the church had a more direct role in the government of Geneva than any church in any city would care to have today. Most historians today would probably say that Calvin, as a churchman, went too far in his participation in the governing of Geneva. Still, he thought his actions consistent with his own counsel to yield always to the divine authority. Calvin blatantly counseled civil disobedience under certain circumstances, saying of those who govern: "If they command anything against him [God], it ought not to have the least attention; nor, in this case, ought we to pay any regard to all that dignity attached to magistrates. . . ."

The final word in the monumental *Institutes* of Calvin is this counsel of defiance against ungodly rule: "Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety."

It was clear that John Calvin expected Christians to be normally obedient, even to difficult and unfair laws. Disobedience was reserved for extreme cases of offense against the very laws of God.

The example of another famous Presbyterian, John Witherspoon, may better fit the American scene. After a stormy pastorate in Paisley, Scotland, he came to America and was a signer of the Declaration of Independence. In Scotland, Witherspoon once declared that clergymen ought to stay out of political affairs, but that was when he was preoccupied with the problem of the laziness of his colleagues in the ministry, and with their time-wasting activity in secular affairs. The Synod of Glasgow

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Though he is a hero to most Presbyterians, it is possible to question his judgment on some occasions. His later and better-known activities find wider acceptance. In 1768 he came to America to become president of a little Presbyterian college in Princeton, New Jersey. Still very much a clergyman, he spoke out boldly against British rule. He took his pen and his life in his hand and put his name to the Declaration of Independence. That was certainly against the law, a consummate act of civil disobedience. Yet the acts of this man show that he would never want to be known

### BICENTENNIAL AT LOYSVILLE



Centre Presbyterian Church in Loysville, Pennsylvania, will observe its bicentennial this month. One of the oldest churches in its area, Centre was founded in 1766 after the Rev. Charles Beatty preached to the settlers in the vicinity of historic Fort Robinson. The present building was constructed in 1850. The Rev. James L. Ulrich is currently pastor of the Centre congregation, which has approximately two hundred members.

PRESBYTERIAN LIFE



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Professor Edward Dowey speaks on Tel-star discussion of world Christianity, which emanated in part from Princeton.

Two Louisville professors contemplate ancient pottery, of which most seminaries have samples for teaching purposes.



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### More Stately Mansions

There is one other change in Presbyterian seminaries in the last few years that is visible to the naked eye. New buildings are almost everywhere. (Dubuque is a notable exception. "The facilities here are lousy," said one professor forthrightly. But Dubuque has hopes.) There are whole new campuses (Pittsburgh, Louisville). There are new libraries—the one at McCormick seems particularly well designed. There are new apartments for married couples—of which San Francisco could use some more, and Princeton has at last acquired enough, thanks to the purchase of the apartment development referred to above. Some ingenious re-doing of Victorian facilities on the campuses of San Francisco and Princeton has been accomplished. The remarkably extensive and modern speech laboratory in the attic of old Stuart Hall at Princeton is especially noteworthy. Not all of these Georgian bricks and pseudo-Gothic stones are paid for. Some are to be financed through The Fifty Million Fund; the Presbyterian U.S.A. share of Louisville, jointly owned and operated by the northern and southern wings of the Presbyterian church, is a major example. Louisville, by the way, has in its chapel perhaps the only example of genuine modern architecture among the United Presbyterian seminaries, which are inclined to be conservative when it comes to putting up monuments.

The church may possibly have overreached itself in the building of seminary facilities. Certain trends have led observers to wonder just how many United Presbyterian seminaries there ought to be, and where they should be located: the current decline in the rate of growth of Presbyterianism; the current move toward new forms of relationship among churches, and, perhaps even faster, among seminaries; the rising conviction that seminaries ought to be located in some sort of reasonable proximity to universities.

But these are questions for the future. In the meantime, new ways of training our future ministers in keeping with the new demands of the age have come into being in the last few years.



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# KOREA

the slopes are steepest  
near the peak

by James A. Gittings

Seaport cities are seldom lovely, and Pusan is no exception to the rule. The narrow plain fronting on the sea bears a hodgepodge of low structures slashed through, just now, by the raw track of a new boulevard. High hills framing the city remain as they were left after the first winter of the Korean War, denuded of shrubs and trees by chilled refugees who needed firewood. Up the flanks of these hills creep rows of hutments, petering out at a point short of the skyline where the slopes are steepest.

Perhaps the most significant observation to be made about Korea in the summer of 1966 is that it is left to foreigners—and residents of the hutments—to worry about the steepness of those hills. Though Koreans once bore a reputation for incurable pessimism in matters concerning their country, few official or middle-class persons appear preoccupied at this time with barriers, either natural or social. Instead, the new Korean mood seems to be one of confidence in their nation's booming economy. Koreans are convinced that their trade and industry—with the help of United States aid—will provide the wherewithal to solve all national difficulties.

Korea's present economic position explains this new expectation. After the 1953 armistice at Panmunjom, the shattered nation on the lower half of the peninsula bent to the task of repairing war damages amounting to more than \$3 billion. The pace of reconstruction and expansion, at first brisk, slowed during the later years of President Rhee's regime to an inadequate economic growth rate of only 4.3 percent per year. Following the Army coup and anti-corruption measures of May 16, 1961, the rate picked up again, finally hitting stride (an 8 percent annual increase in Gross National Product) in 1964. Now, the latest figures on Korean development and trade released by Korean and American sources at Seoul point to a triumph of national development that is revealed in healthier faces and better-clad bodies.

The present growth rate—it may reach 10 percent in 1966—is triggered by United States purchases of war material for Vietnam and the massive reentry of Japanese trade and capital that followed the ratification of the Japan-South Korea Normalization Pact last summer. But the nation's ability to profit quickly from



A factory lights night sky near Seoul.



Fraternal workers Dr. Howard Moffett and Katherine Clark view Taegu hospital.

the two events is due to accomplishments of earlier, more dreary years.

The lively faces of two girl ticket-takers peer from the doorway of a bus rolling down a paved highway network that has doubled in mileage since 1955. An old farmer blunders through downtown traffic on a "dream weekend" in Seoul; he has watched while South Korea increased her arable land area by 25 percent through reclamation projects. He has financed his holiday out of earnings which have jumped by 9 percent per farmer each year since 1960.

Other statistics are just as revealing, and are reflected with equal promptitude in daily life. A train journey southward from Seoul re-

August 1966





In 1965 Korean industrial production increased by 17 percent over 1964 level.



Widening range of products is shown by Korean-made guitar, played by youth.



A growing fishing and canning industry is one factor in nation's export boom.

veals light from factories and vehicles glowing in nighttime waters of every river along the way. A halt at midnight in a country station enables a passenger to peer through darkness to where a youth sits studying by electric light in a humble house. The country's industrial production jumped 17 percent last year. Exports topped 1964 levels by one third. Inflation—hane of the later Rhee era—appears to have “topped out” at an annual increase in the wholesale price index of only 7 percent compared with annual increases in the past of 30 percent and more. These statistics appear, first of all, because the struggle in Korea for faith, freedom, and dignity depends to a great extent upon improvement

in economics. Korea could not dream of providing primary education for its 4,500,000 primary-school-age youngsters without tax money for school construction and teachers' salaries. The statistics are also cited because they comprise the almost invariable answer given by Korean and American officials (and many missionaries) in Seoul to the question, “How is Korea coming along?” Their rejoinders run as follows: “The economy is growing, trade is increasing, the quality of manufactured goods is up, and the people are eating better. Here are statistics to prove it. . . .”

A growing corps of economic and business specialists has been keeping pace with this remarkable increase in productivity. Japanese businessmen

who once sneered at suggestions of Korean capabilities for commerce now negotiate agreements with Seoul industrialists who are as capable in driving hard bargains as the Japanese themselves. The country's insurance, shipping, and appliance industries flourish with the help of the technical superstructure their tasks demand—the engineers, safety inspectors, quality-control men (their job is hard), and managers.

It is by no means clear, however, that Korea is coming along in certain aspects of her national life that are of prime importance for Christians and for the ordinary Americans who have invested \$2.8 billion in Korean developmental aid during the period 1954–1965. These areas of doubt center upon four questions:

1. Will the pattern of economic development fortify the country's right to national self-determination?
2. Is the government able and willing to permit a rapid, peaceful expansion of individual liberties?
3. Does the Korean dream of prosperity and freedom include hope for equality of opportunity for all her citizens?



## KOREA

4. Can Korea develop intimate relationships with other nations of modern Asia on the basis of her present political and diplomatic position?

This writer's search for answers to his questions found a frame in the recollection of a conversation that began in a Korean railway car and ended in Seoul's lovely park, The Secret Garden. The origin of that conversation is itself a piece of the evidence, illustrative of a ubiquitous force in Korean life—the Police and their secret informants.

After two days in crowded Pusan, I boarded a train for the north. I sat at the rear of the car and had a good view of my fellow passengers. When six business-suited men appeared at the far door, I lifted my camera to photograph the "New Korea" that these intelligent-looking individuals exemplified.

The click of the camera set a chain of events in motion. The eldest of the group, obviously in charge, bent to speak with an associate. The associate whispered to the conductor of the train, who strode back and spoke to an old man in the seat next to mine. My aged seatmate immediately got up, collected his baggage, and left the car. One of the six men peeled off and took his place.

My new seatmate was one of five plain-clothesmen and a superintendent of Seoul's Police detachment whom I had photographed. There is a game that can be played with Asian policemen for as long as they choose to keep their inquiries informal. By the rules of this pleasant pastime a police interrogator pays for each of his questions with an answer to a counter-question posed by his "chance acquaintance." My new seatmate was willing to play. We began with innocent-enough questions about each other's education and families. By the time the six-hour journey to Seoul had ended, we knew a great deal about each other and were pretending to be friends.

My remarks to "Lieutenant Paik"

now repose, I am confident, in a new dossier lodged in the police office behind the Japanese-built Hotel Bando in Seoul. His comments, including remarks made during two subsequent meetings, are the frame for the balance of this article.

*"That village we just passed had eight churches—did you notice? Is that what an American village would look like, all those steeples? I sometimes think all of Korea will be Christian someday..."*

Since my policeman friend was not a Christian, his comment underscores the crucial role that Christians and non-Christians alike expect The Christian Church to play in Korea's future. With Protestant constituency officially estimated at 1,750,000 (above 1,250,000 are Presbyterians of one variety or another), and with a Catholic community numbering about 950,000, Christianity holds at least nominal sway over nearly 10 percent of all Koreans. Despite a reported slackening in the last three years, the rate of increase in church membership is estimated at almost double Korea's net population growth rate of 2.84 percent.

These figures serve, if anything, to encourage an *underestimation* of Christian influence in the old Hermit Kingdom. In point of fact the church is the largest organized religious body in the nation. It provides a pool of trained leadership, out of all proportion to its membership, at every level of society. In addition, thousands of non-Christian Koreans are exposed to Christian teaching and ethics at church and mission operated schools and colleges. It is often stated, and it is true, that highly placed alumni of Christian institutions provide the church with broad, though unofficial, government patronage.

The church earned this national trust in more than four decades of suffering and service. Korea's 1919 struggle against Japanese rule—a non-violent revolt preceding Gandhi's movement—was blamed by the Japanese on the Christian clergy; and clergymen did in fact exert a

disproportionate influence upon it. Though many pastors and laymen were imprisoned at the time and in subsequent years, Korean Christianity—and especially the Presbyterian groups—left no doubt, during two wars and an invasion, of their commitment to Korean rights of national self-determination. The price exacted for their faithfulness included confiscation of properties (during the fracas over obeisance to the Japanese Emperor's portrait during World War II) and frequent imprisonment.

Korea's Christians have also paid a price for their resistance to Communism. The region now comprising



Large families are common sight; land's annual population growth rate is 2.84%.

Smiling ticket-takers on Seoul bus are among thousands of working women.



North Korea was once the area of the church's greatest strength, especially around Pyongchang. During the early years of the North Korean regime, Communist leaders paid Christianity the compliment of selecting it a priority target for suppression. Many pastors and priests were shot or otherwise executed as "enemies of the people" and "running dogs of imperialism." Others were forced to flee to the South and became stalwarts of the postwar church.

Perhaps it is not surprising, in view of this history, that Protestantism in Korea adopted a militant, forthright approach to personal evangelism sim-

ilar to the practice of fundamentalist churches in America. This resemblance in technique has led many persons outside the country to conclude that Korean Christians and their missionary colleagues lack interest in social applications of the gospel.

Such an assumption is unjust and historically untrue. The same churches which, in 1966, dispatch street preachers to Seoul corners have long been engaged in a variety of medical-aid and economic-development programs. They were also prime movers in constructing Korea's school system and in building her

high rate of literacy. Korean Christian schools run to size—five thousand students at Yonsei University in Seoul; nearly three thousand at Sin Myung Academy, girls' middle and high school. But even the celebrated, convert-producing Korean Bible Clubs, with tens of thousands enrolled up and down the land, "just happen" to be the only places at which apprentices and other out-of-school youth may learn reading, good health habits, and citizenship.

The church has also pioneered in many projects like tidewater and mountain land reclamation. Utilizing funds and food sent by Church World Service and the talents of on-the-spot men like the Oriental Missionary (Methodist) Society's Elmer Kilbourne, Christian groups settled entire villages of stricken refugees on new-land plots that sometimes exceeded ten thousand acres in extent.

Despite these achievements a bar sinister runs through the conversation of Korean Christians encountered in Pusan, in Seoul, and in Japan. In a special way not *entirely* shared by others among their countrymen, Korean Christians tend to memorialize, almost to institutionalize, their hatred for the two groups that have caused them the most suffering: the Japanese and the Communists.

Last autumn the first of these hatreds produced the bitter spectacle in which a Presbyterian church was locked in bitter debate over whether or not to accept greetings to its anniversary assembly brought by the Moderator of The United Church of Christ in Japan. All the while Japanese businessmen were being wined and dined by export-hungry Korean manufacturers all over Seoul. The coldness displayed by Korean Christians and reciprocated by many Japanese that day persists, though one or two formalized exchanges of delegations have taken place between churches of the two countries. Meanwhile, secular travelers stream back and forth across the straits. The second hatred has led the Korean church to condone abridgments of freedom

With her infant slung on her back and elder son in tow, a Korean mother in traditional dress strolls to Seoul park.



AUGUST 15, 1966



## KOREA

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My new seatmate was one of five plain-clothesmen and a superintendent of Seoul's Police detachment whom I had photographed. There is a game that can be played with Asian policemen for as long as they choose to keep their inquiries informal. By the rules of this pleasant pastime a police interrogator pays for each of his questions with an answer to a counter-question posed by his "chance acquaintance." My new seatmate was willing to play. We began with innocent-enough questions about each other's education and families. By the time the six-hour journey to Seoul had ended, we knew a great deal about each other and were pretending to be friends.

My remarks to "Lieutenant Paik"

now repose, I am confident, in a new dossier lodged in the police office behind the Japanese-built Hotel Bando in Seoul. His comments, including remarks made during two subsequent meetings, are the frame for the balance of this article.

*"That village we just passed had eight churches—did you notice? Is that what an American village would look like, all those steeples? I sometimes think all of Korea will be Christian someday. . . ."*

Since my policeman friend was not a Christian, his comment underscores the crucial role that Christians and non-Christians alike expect The Christian Church to play in Korea's future. With Protestant constituency officially estimated at 1,750,000 (above 1,250,000 are Presbyterians of one variety or another), and with a Catholic community numbering about 950,000, Christianity holds at least nominal sway over nearly 10 percent of all Koreans. Despite a reported slackening in the last three years, the rate of increase in church membership is estimated at almost double Korea's net population growth rate of 2.84 percent.

These figures serve, if anything, to encourage an underestimation of Christian influence in the old Hermit Kingdom. In point of fact the church is the largest organized religious body in the nation. It provides a pool of trained leadership, out of all proportion to its membership, at every level of society. In addition, thousands of non-Christian Koreans are exposed to Christian teaching and ethics at church and mission operated schools and colleges. It is often stated, and it is true, that highly placed alumni of Christian institutions provide the church with broad, though unofficial, government patronage.

The church earned this national trust in more than four decades of suffering and service. Korea's 1919 struggle against Japanese rule—a non-violent revolt preceding Gandhi's movement—was blamed by the Japanese on the Christian clergy; and clergymen did in fact exert a

disproportionate influence upon it. Though many pastors and laymen were imprisoned at the time and in subsequent years, Korean Christendom—and especially the Presbyterian groups—left no doubt, during two wars and an invasion, of their commitment to Korean rights of national self-determination. The price exacted for their faithfulness included confiscation of properties (during the fracas over obeisance to the Japanese Emperor's portrait during World War II) and frequent imprisonment.

Korea's Christians have also paid a price for their resistance to Communism. The region now comprising



Large families are common sight; land's annual population growth rate is 2.84%.

Smiling ticket-takers on Seoul bus are among thousands of working women.



North Korea was once the area of the church's greatest strength, especially around Pyongyang. During the early years of the North Korean regime, Communist leaders paid Christianity the compliment of selecting it a priority target for suppression. Many pastors and priests were shot or otherwise executed as "enemies of the people" and "running dogs of imperialism." Others were forced to flee to the South and became stalwarts of the postwar church.

Perhaps it is not surprising, in view of this history, that Protestantism in Korea adopted a militant, forthright approach to personal evangelism sim-

ilar to the practice of fundamentalist churches in America. This resemblance in technique has led many persons outside the country to conclude that Korean Christians and their missionary colleagues lack interest in social applications of the gospel.

Such an assumption is unjust and historically untrue. The same churches which, in 1966, dispatch street preachers to Seoul corners have long been engaged in a variety of medical-aid and economic-development programs. They were also prime movers in constructing Korea's school system and in building her

high rate of literacy. Korean Christian schools run to size—five thousand students at Yonsei University in Seoul; nearly three thousand at Sin Myung Academy, girls' middle and high school. But even the celebrated, convert-producing Korean Bible Clubs, with tens of thousands enrolled up and down the land, "just happen" to be the only places at which apprentices and other out-of-school youth may learn reading, good health habits, and citizenship.

The church has also pioneered in many projects like tidewater and mountain land reclamation. Utilizing funds and food sent by Church World Service and the talents of on-the-spot men like the Oriental Missionary (Methodist) Society's Elmer Kilbourne, Christian groups settled entire villages of stricken refugees on new-land plots that sometimes exceeded ten thousand acres in extent.

Despite these achievements a bar sinister runs through the conversation of Korean Christians encountered in Pusan, in Seoul, and in Japan. In a special way not entirely shared by others among their countrymen, Korean Christians tend to memorialize, almost to institutionalize, their hatred for the two groups that have caused them the most suffering: the Japanese and the Communists.

Last autumn the first of these hatreds produced the bitter spectacle in which a Presbyterian church was locked in bitter debate over whether or not to accept greetings to its anniversary assembly brought by the Moderator of The United Church of Christ in Japan. All the while Japanese businessmen were being wined and dined by export-hungry Korean manufacturers all over Seoul. The coldness displayed by Korean Christians and reciprocated by many Japanese that day persists, though one or two formalized exchanges of delegations have taken place between churches of the two countries. Meanwhile, secular travelers stream back and forth across the straits. The second hatred has led the Korean church to condone abridgments of freedom

With her infant slung on her back and elder son in tow, a Korean mother in traditional dress strolls to Seoul park.



AUGUST 15, 1966



## KOREA

in Korea and to look the other way at occasional police excesses occurring in both the general society and Christian institutions. The melancholy splitting and splitting-again has also stemmed from besetting fear of the Communists, far more than from theological differences. This splitting has transformed segments of the church into mere "watch and ward societies" that search for Communist subversion. Such an attitude, some believe, will eventually embarrass the government in its search for recognition in Asia as an autonomous nation, free of what a British writer has termed "the suggestion of American puppet-mastership."

*"We have lots of new factories*

*now. Everybody has a job; everybody gets rich. . . ."*

Well, not quite *everybody*, as the Lieutenant admitted after a question or two. The picture of Korean economic prosperity does not always include a worker in basic industry, or an unemployed person in an urban area. These people get the short end of the stick, and you can argue that they get it as a matter of state economic policy.

Farm income, as indicated, is up 9 percent each year under a pricing system amounting to a subsidy program. This practice, the government hopes, will ensure the relative contentment and stability of the rural population which comprises the majority of Koreans—above 70 percent ten years ago; about 60 percent now. But nonfarm incomes have risen an

average of only 3 percent each year over the past three years, and even this figure bears examination.

Included in the nonfarm statistics are wages and salaries paid government workers and the police. Each of these groups has received several healthy wage increases in moves aimed at reducing political unrest and the necessity for graft. After allowing for the impact of police and civil-servant wage hikes on the nonfarm figure, it is apparent that industrial workers have received no considerable raise in daily earnings since the boom began. In dollars and cents the statement means that industrial workers receive something *less* than Korea's average per-capita income of ninety dollars per year.

Korea's government resists wage hikes for industrial workers because spiraling labor costs would cripple

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the nation's drive to build a modern industrial base and to encourage her business community to invest in mills and factories rather than lending money at high interest (60 percent is common) or speculating in rice or land. As a result of this necessity to encourage the wealthy and restrain workers' demands—Korean society reveals glaring, almost classic patterns of inequity. One sees opulence, represented in gleaming automobiles, overseas holidays, and sleekly groomed women. But one also sees poverty, represented by a hovel and a beggar. For the truly ambitious among the poor there are opportunities to obtain jobs for their most attractive daughters at Walker Hill, the booze and entertainment center established outside Seoul to milk tourists and GIs.

Usually Korea's workers are liter-

ate and reasonably well informed. They do not lack organizing ability. But they do not strike for higher wages, because of activities resulting from the national commitment to anti-Communism and the rigorous police surveillance. It is interesting to catch a glimpse of how the church stands amid the resulting climate of industrial grievance and unrest. At a seminar on Industrial Evangelism held at Kyoto in May a Korean delegate rose to ask a plaintive question. "In my country," he began, "a pastor goes to the boss of a factory and requests a chance to speak to the workers. The boss calls the men together—they *have* to attend—and the pastor preaches. Tell me, is *that* what is meant by industrial evangelism?" The other delegates did not think so.

*"Yes, I know the hotels in Seoul*

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*are full of Japanese. But I tell you the truth—I am not afraid of Japan anymore. The people I worry about are Koreans who may sell out to Japan. . . ."*

A visitor from Korea to Japan restated Lieutenant Paik's refusal to "worry" about Japan a month later in almost identical terms. But there is a sense, after all, in which Koreans do well to fear Japan. The Japanese threat is not one of renewed imperialism. Instead, the danger is that the production and sales demands of the Japanese economy will relegate Korea to a status of economic dependency like that of a banana republic.

In alarm at this prospect the Korean government has taken a series of measures that, it hopes, will establish its determination to remain master in its own house. To this category of action belong newly enacted laws regulating transfer of property to foreigners, and certain exchange laws too complicated to outline here. Recent seizures of Japanese fishing vessels on Korea's arbitrarily-drawn "Rhee line," and the vigorous official protest lodged in Tokyo when Japan dared invite a North Korean delegation to her coasts were probably further gestures designed to tweak the tail of the colossus and keep him humble.

These measures appear to miss the point caught so cannily by Lieutenant Paik: that Korea's danger is not the coming of Japanese entrepreneurs so much as what Korea's business community permits them to do when they arrive. As a matter of fact, Japanese traders had begun to return to the mainland even before last summer's Normalization Pact. They were attracted first of all by Korea's potential as a market for Japanese goods. But scarcely less important were the possibilities for using Korea's abundant and cheap labor supply.

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The *Japan Times* columnist fails to point out, however, that the imbalance is even more serious than indicated by the figures. Abnormal off-shore purchases made in Korea by the United States for use in Vietnam served to pad the non-Japanese trade account. Meanwhile, Korean sales to Japan lag far behind. Most exports consist of raw, unmanufactured goods.

In an attempt to even the ledger, Koreans may be driven to admit additional Japanese companies eager to deal with processors—the so-called "bonded trade"—and to secure subcontractors. These are usually representatives of low-pay, quick-profit industries—the artificial flower, plastics, and knitting and weaving trades, for example.

Korea's economists and government leaders are watching these developments. It is up to Korea's business community—used to high rates of return on investments—to follow economic policies set by their government and to resist short-term, get-rich-quick dependency upon Japanese prime contractors. Korean businessmen, however, take no more pleasure in following government guidelines than their counterparts elsewhere in the world. The Christian Church, which might otherwise serve as censor on business morality, displays little enthusiasm for proclaiming a commercial ethic.

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Followed by motor vehicles, a rubber-tired axcart rolls down Seoul street.



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[laughing]—I'm a press man too. See my card! [The Lieutenant flashed a press card issued by a Formosa-based agency with an international reputation as an espionage front.] I used this card last autumn in the riots. You show it to students, take their picture, interview them, and find out who is the leader . . . My job, don't you know?"

It is indeed Lieutenant Paik's job to know, and he has a great deal of help in the accomplishment of it. His comment offers a fair introduction to the police and intelligence system of South Korea.

In the first place, Paik is an Army man. After the overthrow of the Rhee regime the entire upper echelon of the National Police Force (there are no local forces) was swept clean of professional police brass. Army men stepped in to take their place; and a training program that aimed to inculcate in these men a professional consciousness as *polieemen* was instituted by the Korean Government and the United States Aid Program. On Paik's evidence the program was not successful. He is "Army" and proud of it; the Army remains boss in his conversational frame of reference.

To the National Police Force these new officers brought Army intelligence techniques. Using these skills, police have blanketed the nation

with a web of informants. Radio and television stations run programs exhorting the public to watch for Communists. People are "turned in" by cab drivers and schoolboys acting as amateur counter-espionage agents.

Informants indicate, however, that the old era of midnight arrests is now past; and even to a casual observer it is clear that Korea exhibits nothing like the air of fear which marked police-ridden Djakarta in the days of last summer. But, at dawn on the second day of my visit, an officer of the Democratic Socialist Party was arrested for stating, among other things, that anti-Communism alone hardly comprises a proper basis for a foreign policy. In another action recently reported, an entire chapter of the Officers' Christian Union was suppressed because a member challenged the Japan-South Korea Normalization Pact in a magazine article.

This police blanket is not a mere instrument of suppression, of course. Subversion is a continuing threat in South Korea, with Communist agents and money flowing into the nation through two streams—over the 38th Parallel from North Korea, and across the straits from the estimated one half of Japan's 750,000 Korean residents who support the North Korean regime. In a ten-day period be-

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In view of modern history it would be surprising indeed if the Korean Government also did not exhibit an anti-Communist preoccupation. Korea's postwar problem, however, is that vocal anti-Communism often has been used to mask incompetence in office. Until recently there was evidence that corrupt and inefficient officials could no longer "get by" by using this simple stratagem. Now, however, the Korean commitment of troops to South Vietnam once again makes it appear patriotic to inhibit

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Anti-Communism continues to characterize Korean diplomacy, despite the moderate line taken at the June foreign ministers (ASPAC) meeting at Seoul. The result is a state of mind in many Koreans that makes it difficult for them to find common ground for discussion with Filipino, Indian, Indonesian, or Japanese intellectuals.

A German traveler described this state of mind: "If a blind Korean were to visualize a map of Asia on the basis of Korean newspaper reports or the conversations of men and women in the streets, he would begin by seeing a tremendous off-shore island, larger than Australia. That island, Formosa, would be colored white. Another large land mass would be tacked onto Asia in the south. This country would also be colored white and called Thailand. Elsewhere appear two huge black-colored blobs—North Korea and China—and two much smaller lands, varicolored, named Vietnam and Indonesia. Nothing else exists except South Korea herself and a

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## THE UNCOMFORTABLE PULPIT

by John Charles Wynn

Ever since Pierre Berton wrote his sardonic little book on *The Comfortable Pew*, some of us have been noting indications that there is also an uncomfortable pulpit. Here and there we hear of pastors who are quitting the pulpit altogether. One of them, a United Church of Canada clergyman, told why he walked off the job: "The congregation expects you to be a theological chartered account—dull, conservative, ultra-pietistic, and above all uncontroversial . . . someone they pay to forgo the vices they're unwilling to forgo themselves."

There are ministerial renunciations within our own denomination too. Many will remember that the anonymous clergyman who wrote the startling article "Why I Quit the Ministry" for *The Saturday Evening Post* was Presbyterian. "The majority of church members," he charged, "refuse to care." He insisted that it is difficult for a pastor to remain Christian against a congregation that scorns the faith.

These two examples suffice to point up the tension between churchmen and clergymen. Three recent books document that problem and further attest to the uncomfortable pulpit. *Preachers in Purgatory* (Beacon; \$4.95) is the searing record of more than one hundred case histories collected by Lester Mondale, a Unitarian Universalist minister. William E. Hulme, an American Lutheran seminary professor, deals with both sides of the tension, the churchman's and the clergyman's, in his book: *Your Pastor's Problems: A Guide*



"Distressed Man," by Ben Shahn; The Downtown Gallery

for *Ministers and Laymen* (Abingdon; \$3.95). But William Douglas, United Presbyterian professor at Boston University, comes at his study from the distaff point of view in *Ministers' Wives* (Harper and Row; \$4.95). All three give us facts and details about a syndrome that, at its best, is misunderstanding and, at its worst, a new anti-clericalism.

Lay-clerical feuding occurs "with a periodicity that approaches the seasonal," Mondale holds. His case studies show that church conflicts are apparently endemic. They stem from built-in problems of the church organization itself, from inter-class mingling of members, from issues raised by the faith and ideals, and from professional and personal aspects of the ministry itself. One of the common sources of crisis he cites appears astonishing until one reconsiders it. This is the successful growth pattern of many rapidly expanding parishes. Here the newcomers from housing developments vie with the old guard; the pastor gets caught between in the seldom-popular mediatorial role.

When the heat is on, the minister can do nothing right. Mondale's straightforward prose puts it: "Here the minister is in an Alice in Wonderland of unbelievables. However gingerly he steps there is someone's toe underfoot, someone's duchy invaded, a hole into which he stumbles. He papers the parsonage dining room. Why did he do so without permission of the board? The color of the kitchen walls chosen by his wife is not what the treasurer would have se-

## CONFESSION OF 1967

### RECOMMENDATION

Shall the Constitution of The United Presbyterian Church in the United States of America be amended to consist of two parts: the Book of Confessions and the Book of Order; the Book of Confessions to contain the Nicene and Apostles' Creeds, the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession and Shorter Catechism as adopted by this Church in 1958, the Theological Declaration of Barmen, and the Confession of 1967 as it appears in this overture; the Book of Order to include the Directory for Worship, the Form of Government, and the Book of Discipline.

And shall the following text be approved as the Confession of 1967:

### THE CONFESSION OF 1967

#### PREFACE

The church confesses its faith when it bears a present witness to God's grace in Jesus Christ.

In every age the church has expressed its witness in words and deeds as the need of the time required. The earliest examples of confession are found within the Scriptures. Confessional statements have taken such varied forms as hymns, liturgical formulas, doctrinal definitions, catechisms, theological systems in summary, and declarations of purpose against threatening evil.

Confessions and declarations are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. No one type of confession is exclusively valid, no one statement is irreformable. Obedience to Jesus Christ alone identifies the one universal church and supplies the continuity of its tradition. This obedience is the ground of the church's duty and freedom to reform itself in life and doctrine as new occasions, in God's providence, may demand.

The United Presbyterian Church in the United States of America acknowledges itself aided in understanding the gospel by the testimony of the church from earlier ages and from many lands. More especially it is guided by the Nicene and Apostles' Creeds from the time of the early church; the Scots Confession, the Heidelberg Catechism, and the Second Helvetic Confession from the era of the Reformation; the Westminster Confession and Shorter Catechism from the seventeenth century, and the Theological

Declaration of Barmen from the twentieth century.

The purpose of the Confession of 1967 is to call the church to that unity in confession and mission which is required of disciples today. This Confession is not a "system of doctrine," nor does it include all the traditional topics of theology. For example, the Trinity and the Person of Christ are not redefined but are recognized and reaffirmed as forming the basis and determining the structure of the Christian faith.

God's reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age. Our generation stands in peculiar need of reconciliation in Christ. Accordingly this Confession of 1967 is built upon that theme.

### THE CONFESSION

In Jesus Christ God was reconciling the world to himself. Jesus Christ is God with man. He is the eternal Son of the Father, who became man and lived among us to fulfill the work of reconciliation. He is present in the church by the power of the Holy Spirit to continue and complete his mission. This work of God, the Father, Son, and Holy Spirit, is the foundation of all confessional statements about God, man, and the world. Therefore the church calls men to be reconciled to God and to one another.

### PART I

### GOD'S WORK OF RECONCILIATION

#### Section A. The Grace of Our Lord Jesus Christ

##### 1. JESUS CHRIST

In Jesus of Nazareth true humanity was realized once for all. Jesus, a Palestinian Jew, lived among his own people and shared their needs, temptations, joys, and sorrows. He expressed the love of God in word and deed and became a brother to all kinds of sinful men. But his complete obedience led him into conflict with his people. His life and teaching judged their goodness, religious aspirations, and national hopes. Many rejected him and demanded his death. In giving himself freely for them he took upon himself the judgment under which all men stand convicted. God raised him from the dead, vindicating him as Messiah



## THE UNCOMFORTABLE PULPIT

by John Charles Wynn

Ever since Pierre Berton wrote his sardonic little book on *The Comfortable Pew*, some of us have been noting indications that there is also an uncomfortable pulpit. Here and there we hear of pastors who are quitting the pulpit altogether. One of them, a United Church of Canada clergyman, told why he walked off the job: "The congregation expects you to be a theological chartered account—dull, conservative, ultra-pietistic, and above all uncontroversial . . . someone they pay to forgo the vices they're unwilling to forgo themselves."

There are ministerial renunciations within our own denomination too. Many will remember that the anonymous clergyman who wrote the startling article "Why I Quit the Ministry" for *The Saturday Evening Post* was Presbyterian. "The majority of church members," he charged, "refuse to eare." He insisted that it is difficult for a pastor to remain Christian against a congregation that scorns the faith.

These two examples suffice to point up the tension between churchmen and clergymen. Three recent books document that problem and further attest to the uncomfortable pulpit. *Preachers in Purgatory* (Beacon; \$4.95) is the searing record of more than one hundred case histories collected by Lester Mondale, a Unitarian Universalist minister. William E. Hulme, an American Lutheran seminary professor, deals with both sides of the tension, the churchman's and the clergyman's, in his book: *Your Pastor's Problems: A Guide*



"Distressed Man," by Ben Shahn; The Downtown Gallery

for Ministers and Laymen (Abingdon; \$3.95). But William Douglas, United Presbyterian professor at Boston University, comes at his study from the distaff point of view in *Ministers' Wives* (Harper and Row; \$4.95). All three give us facts and details about a syndrome that, at its best, is misunderstanding and, at its worst, a new anti-clericalism.

Lay-clerical feuding occurs "with a periodicity that approaches the seasonal," Mondale holds. His case studies show that church conflicts are apparently endemic. They stem from built-in problems of the church organization itself, from inter-class mingling of members, from issues raised by the faith and ideals, and from professional and personal aspects of the ministry itself. One of the common sources of crisis he cites appears astonishing until one reconsiders it. This is the successful growth pattern of many rapidly expanding parishes. Here the newcomers from housing developments vie with the old guard; the pastor gets caught between in the seldom-popular mediatorial role.

When the heat is on, the minister can do nothing right. Mondale's straightforward prose puts it: "Here the minister is in an Alice in Wonderland of unbelieveables. However gingerly he steps there is someone's toe underfoot, someone's duchy invaded, a hole into which he stumbles. He papers the parsonage dining room. Why did he do so without permission of the board? The color of the kitchen walls chosen by his wife is not what the treasurer would have se-

PRESBYTERIAN LIFE

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AUGUST 15, 1966



and Lord. The victim of sin became victor, and won the victory over sin and death for all men.

Cod's reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways. It is called the sacrifice of a lamb, a shepherd's life given for his sheep, atonement by a priest; again it is ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are expressions of a truth which remains beyond the reach of all theory in the depths of God's love for man. They reveal the gravity, cost, and sure achievement of Cod's reconciling work.

The risen Christ is the savior for all men. Those joined to him by faith are set right with Cod and commissioned to serve as his reconciling community. Christ is head of this community, the church, which began with the apostles and continues through all generations.

The same Jesus Christ is the judge of all men. His judgment discloses the ultimate seriousness of life and gives promise of Cod's final victory over the power of sin and death. To receive life from the risen Lord is to have life eternal; to refuse life from him is to choose the death which is separation from Cod. All who put their trust in Christ face divine judgment without fear, for the judge is their redeemer.

## 2. THE SIN OF MAN

The reconciling act of Cod in Jesus Christ exposes the evil in men as sin in the sight of God. In sin men claim mastery of their own lives, turn against God and their fellow men, and become exploiters and despoilers of the world. They lose their humanity in futile striving and are left in rebellion, despair, and isolation.

Wise and virtuous men through the ages have sought the highest good in devotion to freedom, justice, peace, truth, and beauty. Yet all human virtue, when seen in the light of Cod's love in Jesus Christ, is found to be infected by self-interest and hostility. All men, good and bad alike, are in the wrong before God and helpless without his forgiveness. Thus all men fall under God's judgment. No one is more subject to that judgment than the man who assumes that he is guiltless before Cod or morally superior to others.

Cod's love never changes. Against all who oppose him, God expresses his love in wrath. In the same love God took on himself judgment and shameful death in Jesus Christ, to bring men to repentance and new life.

## Section B. The Love of God

Cod's sovereign love is a mystery beyond the reach of man's mind. Human thought ascribes to Cod superlatives of power, wisdom, and goodness. But Cod reveals his love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of his love.

God has created the world of space and time to be the sphere of his dealings with men. In its beauty and vastness, sublimity and awfulness, order and disorder, the world reflects to the eye of faith the majesty and mystery of its Creator.

God has created man in a personal relation with himself that man may respond to the love of the Creator. He has created male and female and given them a life which proceeds from birth to death in a succession of generations and in a wide complex of social relations. He has endowed man with capacities to make the world serve his needs and to

enjoy its good things. Life is a gift to be received with gratitude and a task to be pursued with courage. Man is free to seek his life within the purpose of Cod: to develop and protect the resources of nature for the common welfare, to work for justice and peace in society, and in other ways to use his creative powers for the fulfillment of human life.

God expressed his love for all mankind through Israel, whom he chose to be his covenant people to serve him in love and faithfulness. When Israel was unfaithful, he disciplined the nation with his judgments and maintained his cause through prophets, priests, teachers, and true believers. These witnesses called all Israelites to a destiny in which they would serve Cod faithfully and become a light to the nations. The same witnesses proclaimed the coming of a new age, and a true servant of Cod in whom God's purpose for Israel and for mankind would be realized.

Out of Israel God in due time raised up Jesus. His faith and obedience were the response of the perfect child of God. He was the fulfillment of Cod's promise to Israel, the beginning of the new creation, and the pioneer of the new humanity. He gave history its meaning and direction and called the church to be his servant for the reconciliation of the world.

## Section C. The Communion of the Holy Spirit

God the Holy Spirit fulfills the work of reconciliation in man. The Holy Spirit creates and renews the church as the community in which men are reconciled to God and to one another. He enables them to receive forgiveness as they forgive one another and to enjoy the peace of God as they make peace among themselves. In spite of their sin, he gives them power to become representatives of Jesus Christ and his gospel of reconciliation to all men.

## 1. THE NEW LIFE

The reconciling work of Jesus was the supreme crisis in the life of mankind. His cross and resurrection become personal crisis and present hope for men when the gospel is proclaimed and believed. In this experience the Spirit brings God's forgiveness to men, moves them to respond in faith, repentance, and obedience, and initiates the new life in Christ.

The new life takes shape in a community in which men know that Cod loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand except Cod's grace.

The new life does not release a man from conflict with unbelief, pride, lust, fear. He still has to struggle with disheartening difficulties and problems. Nevertheless, as he matures in love and faithfulness in his life with Christ, he lives in freedom and good cheer, bearing witness on good days and evil days, confident that the new life is pleasing to Cod and helpful to others.

The new life finds its direction in the life of Jesus, his deeds and words, his struggles against temptation, his compassion, his anger, and his willingness to suffer death. The teaching of apostles and prophets guides men in living this life, and the Christian community nurtures and equips them for their ministries.

The members of the church are emissaries of peace and seek the good of man in cooperation with powers and authorities in politics, culture, and economics. But they have to fight against pretensions and injustices when these same powers endanger human welfare. Their strength is in their confidence that Cod's purpose rather than man's schemes will finally prevail.

Life in Christ is life eternal. The resurrection of Jesus is God's sign that he will consummate his work of creation and reconciliation beyond death and bring to fulfillment the new life begun in Christ.

## 2. THE BIBLE

The one sufficient revelation of Cod is Jesus Christ, the Word of Cod incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God written. The Scriptures are not a witness among others, but the witness without parallel. The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of Cod and by which its faith and obedience are nourished and regulated.

The New Testament is the recorded testimony of apostles to the coming of the Messiah, Jesus of Nazareth, and the sending of the Holy Spirit to the church. The Old Testament bears witness to God's faithfulness in his covenant with Israel and points the way to the fulfillment of his purpose in Christ. The Old Testament is indispensable to understanding the New, and is not itself fully understood without the New.

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Cod's word is spoken to his church today where the Scriptures are faithfully preached and attentively read in dependence on the illumination of the Holy Spirit and with readiness to receive their truth and direction.

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The life, death, resurrection, and promised coming of Jesus Christ has set the pattern for the church's mission. His life as man involves the church in the common life of men. His service to men commits the church to work for every form of human well-being. His suffering makes the church sensitive to all the sufferings of mankind so that it sees the face of Christ in the faces of men in every kind of need. His crucifixion discloses to the church God's judgment on man's inhumanity to man and the awful consequences of its own

complicity in injustice. In the power of the risen Christ and the hope of his coming the church sees the promise of God's renewal of man's life in society and of Cod's victory over all wrong.

The church follows this pattern in the form of its life and in the method of its action. So to live and serve is to confess Christ as Lord.

### 2. FORMS AND ORDER

The institutions of the people of Cod change and vary as their mission requires in different times and places. The unity of the church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions.

Wherever the church exists, its members are both gathered in corporate life and dispersed in society for the sake of mission in the world.

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In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries.

The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. A presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation.

### 3. REVELATION AND RELIGION

The church in its mission encounters the religions of men and in that encounter becomes conscious of its own human character as a religion. Cod's revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. Cod's revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion, as distinct from God's revelation of



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The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. A presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation.

##### 3. REVELATION AND RELIGION

The church in its mission encounters the religions of men and in that encounter becomes conscious of its own human character as a religion. Cod's revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. God's revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion, as distinct from God's revelation of



himself, has been shaped throughout its history by the cultural forms of its environment.

The Christian finds parallels between other religions and his own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal. But the reconciling word of the gospel is God's judgment upon all forms of religion, including the Christian. The gift of God in Christ is for all men. The church, therefore, is commissioned to carry the gospel to all men whatever their religion may be and even when they profess none.

#### 4. RECONCILIATION IN SOCIETY

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b. God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding. Reconciliation among nations becomes peculiarly urgent as countries develop nuclear, chemical, and biological weapons, diverting their manpower and resources from constructive uses and risking the annihilation of mankind. Although nations may serve God's purposes in history, the church which identifies the sovereignty of any one nation or any one way of life with the cause of God denies the Lordship of Christ and betrays its calling.

c. The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church

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### PART III

## THE FULFILLMENT OF RECONCILIATION

God's redeeming work in Jesus Christ embraces the whole of man's life: social and cultural, economic and political, scientific and technological, individual and corporate. It includes man's natural environment as exploited and despoiled by sin. It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation.

Biblical visions and images of the rule of Christ such as a heavenly city, a father's house, a new heaven and earth, a marriage feast, and an unending day culminate in the image of the kingdom. The kingdom represents the triumph of God over all that resists his will and disrupts his creation. Already God's reign is present as a ferment in the world, stirring hope in men and preparing the world to receive its ultimate judgment and redemption.

With an urgency born of this hope the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope the church looks beyond all partial achievement to the final triumph of God.

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## ONE CRITICISM OF THE CONFESSION IS IRRELEVANT

by William P. Thompson

Stated Clerk of the General Assembly

During the past few weeks, the Office of the General Assembly has received a number of letters from agitated church members and officers concerned about the same six words. The writers question whether the section of the proposed Confession of 1967 that deals with conflict among nations might require them to compromise their loyalty to the United States. Because of the particular phrase, "even at risk to national security," an elder and a trustee, widely separated geographically but both in government employ, have resigned their offices in the church.

In May at the General Assembly in Boston, some Commissioners questioned this portion of the proposed confession and the Assembly itself modified the phrase by deleting one word and changing another. The resulting language has been interpreted by newsmen and others, sometimes with confusing distortion.

The exact wording is as follows: "God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace.

This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding.

This section does not change or add anything new, except perhaps particularity, to the affirmations about the relations of citizens to the state made by the Christian Church from the beginning and emphasized by Presbyterians throughout their history. The church has always proclaimed that man's first loyalty belongs to God, and that all human institutions are under his judgment as well as under his providential care. If the church were to consent to

silence in deference to the presumed primacy of "national security," as an overwhelming number of churches did in Nazi Germany, then the church would be guilty of the idolatry forbidden in the Second Commandment.

The phrase "even at risk to national security" serves to sharpen for Presbyterians their sense of the sovereignty of God—even over the most powerful, perhaps the most benevolent, and therefore the most easily worshiped nation of the world today. It also warns Presbyterians against that substitution of the state for God, which we condemn in foreign political ideologies. It is difficult to imagine circumstances in the United States that would impel Christian conscience, or the Christian Church to defy the State. Yet our faith requires that we maintain our freedom to say with the apostle Peter, "We must obey God rather than man." The Christian citizen cannot delegate the whole burden of moral integrity to his representatives, who must make decisions affecting not only the life of our own nation, but also the lives of all nations. The proposed confession renews, at least among Presbyterians, a sense of the inescapable obligations for the Christian of citizenship in a representative democracy.

Moreover, quite regardless of the demands of faith, both waging war and waging peace always entail risk to the nation. Especially in our world where an increasing number of nations possess nuclear weapons, armed conflict may very well entail greater "risk to national security" than the "pursuit of fresh and responsible relations across every line of conflict."

Presbyterians are not required to accept every detail of any confession of the United Presbyterian Church. Such documents have always been considered "subordinate standards" inferior to the Holy Scriptures and subject to continuous revision as new insights come for new "problems and crises." If the

present proposal is finally enacted, ministers, elders, and deacons will be asked only that they commit themselves to "the continuing instruction and guidance" of the Book of Confessions of which the Confession of 1967 would be only one part, though certainly a significant part. Church members, not ordained to one of these offices, will not be required to make this pledge. As now, they will be asked simply to affirm their acceptance of Jesus Christ as personal Lord and Savior.

American history is replete with instances of concerned and responsible public service by men whose religious convictions might have conflicted, at least in theory, with their civic responsibilities. Herbert Hoover, although a member of the pacifist-oriented Society of Friends, was Commander in Chief of the Armed Forces. John F. Kennedy, whose allegiance to the Roman Catholic Church caused some to suggest prior to his election that he might be under the domination of the Vatican, adhered scrupulously as Chief Executive to the American principle of separation of church and state.

These instances suggest that there is no invidious compromise for a Presbyterian guided by the statements of faith of his denomination, including the proposed Confession of 1967, and serving the United States of America officially as well as in the capacity of private citizen.

The proposed changes in the church's confessional position will be debated in presbyteries all over the land between now and General Assembly next May. There are important issues in this proposal on which Christians may disagree, but to claim that a Presbyterian Christian may become something less than a good security risk because his church reaffirms its historic belief that "God alone is Lord of the conscience" is completely irrelevant to the discussions. Presbyterians have always insisted that the United States is a "nation under God."

## Attitudes Toward Public Welfare

Gunnar Myrdal, the Swedish social scientist, in his classic book *An American Dilemma* wrote that "no nation has as many cheerful givers as America." Many other observers have praised Americans for their philanthropy and voluntary charitable activities. It is doubtless one of the most praiseworthy aspects of our culture. Much of this spirit of helpfulness to those in need arises, as Myrdal says, from the influence of the churches. But when one shifts from the voluntary and private systems of "charity" that predominated in the past to the public system of "welfare" that is more and more important, the American record is not so good. In fact, not to mince words, it is terrible. And it may be that Protestant Christianity in the United States, which deserves credit for the virtuous side in American attitudes toward the poor, must also take some of the blame for the other side too.

The present system of public welfare has come under increasing attack not only from those conservatives and individualists who basically resist the whole concept, but also from humanitarians who want to make public welfare serve human needs more adequately. Sometimes the two sets of critics make similar points about the present system (for example, it may in some cases perpetuate dependency) but they make the points for quite different purposes.

The criticism of present public welfare by those who want to transform and improve it has become louder as a result of the war on poverty. A committee of citizens appointed by Congress to study the Federal system of public welfare said that the system itself was "a major source of the poverty on which the Government has declared unconditional war." The reason for this surprising condition rests in the niggardly amounts paid welfare clients. In about half the states the benefits for a family of four fall below the three thousand dollars that the poverty program regards as the poverty line. The reason for this stinginess is rooted, in turn, in the political arrangements and in public attitudes.

The political arrangements—which were sharply condemned by the Advisory Council on Public Welfare men-

tioned above—give major initiative and responsibility to the state governments. The Federal Government's proportion of the funds, though very large, is given on a matching basis, so that the state decision determines what welfare benefits shall be. Welfare recipients in poor states, or states with a negative public atmosphere, may receive far less than comparable persons across a state line. Benefits range from \$8.71 a month for a needy child in Mississippi to \$52.28 a month in Minnesota. The Mississippi figure works out to less than 30¢ a day. Books whose titles tell their attitude toward welfare (*The Wasted Americans* and *The Shame of a Nation*) have reported, for example, welfare investigations of homes at 3 A.M. and 17½-cents per-meal food allowances in the nation's capital. The present arrangement seems to combine the disadvantages of state control (lack of funds, suspicious and negative attitudes) with the disadvantages of Federal control (specific "categories" of aid and case-by-case reporting to Washington). The Advisory Council recommended a major change in the system, a federally guaranteed minimum income for residents of all states, no matter how poor their state may be. When we set a Federal "floor" for welfare payments, the Advisory Council said, we could also iron out many of the bureaucratic and administrative complications that afflict present arrangements.

But that brings us back to public attitudes. Part of the problem is just the cost and the desire not to pay taxes. To do what this advisory council recommends—to put a Federal floor that raises all welfare above the poverty line—would increase the Federal portion of welfare costs. The costs would increase, it has been estimated, from a present nearly four billion to something like nine billion dollars a year (but perhaps the poverty program would meanwhile have been reducing the number on welfare, and thus hold down this figure). We are willing to pay amounts like that in the defense and space fields without much strain, but not on welfare. There is much meanness and suspicion and fear that somebody is going to take advan-

tage of us, and much indifference.

These features of the present system, let us be careful to say, are not the fault of those in welfare work, who often deplore the "means-test" and niggardly atmosphere of the program, and who in general deserve public gratitude for doing valuable work under difficult conditions. The fault rests with the public whose agents make those conditions more difficult. One striking statistic speaks volumes about what the present arrangement must mean in humiliation for the welfare client and agony for the welfare worker. It has been estimated that welfare workers must spend almost two thirds of their time in checking up and investigating work, to make sure their cases "deserve" the payments they receive.

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—WILLIAM LEE MILLER



## ONE CRITICISM OF THE CONFESSION IS IRRELEVANT

by William P. Thompson

Stated Clerk of the General Assembly

During the past few weeks, the Office of the General Assembly has received a number of letters from agitated church members and officers concerned about the same six words. The writers question whether the section of the proposed Confession of 1967 that deals with conflict among nations might require them to compromise their loyalty to the United States. Because of the particular phrase, "even at risk to national security," an elder and a trustee, widely separated geographically but both in government employ, have resigned their offices in the church.

In May at the General Assembly in Boston, some Commissioners questioned this portion of the proposed confession and the Assembly itself modified the phrase by deleting one word and changing another. The resulting language has been interpreted by newsmen and others, sometimes with confusing distortion.

The exact wording is as follows: "God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace.

This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding.

This section does not change or add anything new, except perhaps particularity, to the affirmations about the relations of citizens to the state made by the Christian Church from the beginning and emphasized by Presbyterians throughout their history. The church has always proclaimed that man's first loyalty belongs to God, and that all human institutions are under his judgment as well as under his providential care. If the church were to consent to

silence in deference to the presumed primacy of "national security," as an overwhelming number of churches did in Nazi Germany, then the church would be guilty of the idolatry forbidden in the Second Commandment.

The phrase "even at risk to national security" serves to sharpen for Presbyterians their sense of the sovereignty of God—even over the most powerful, perhaps the most benevolent, and therefore the most easily worshiped nation of the world today. It also warns Presbyterians against that substitution of the state for God, which we condemn in foreign political ideologies. It is difficult to imagine circumstances in the United States that would impel Christian conscience, or the Christian Church to defy the State. Yet our faith requires that we maintain our freedom to say with the apostle Peter, "We must obey God rather than man." The Christian citizen cannot delegate the whole burden of moral integrity to his representatives, who must make decisions affecting not only the life of our own nation, but also the lives of all nations. The proposed confession renews, at least among Presbyterians, a sense of the inescapable obligations for the Christian of citizenship in a representative democracy.

Moreover, quite regardless of the demands of faith, both waging war and waging peace always entail risk to the nation. Especially in our world where an increasing number of nations possess nuclear weapons, armed conflict may very well entail greater "risk to national security" than the "pursuit of fresh and responsible relations across every line of conflict."

Presbyterians are not required to accept every detail of any confession of the United Presbyterian Church. Such documents have always been considered "subordinate standards" inferior to the Holy Scriptures and subject to continuous revision as new insights come for new "problems and crises." If the

present proposal is finally enacted, ministers, elders, and deacons will be asked only that they commit themselves to "the continuing instruction and guidance" of the Book of Confessions of which the Confession of 1967 would be only one part, though certainly a significant part. Church members, not ordained to one of these offices, will not be required to make this pledge. As now, they will be asked simply to affirm their acceptance of Jesus Christ as personal Lord and Savior.

American history is replete with instances of concerned and responsible public service by men whose religious convictions might have conflicted, at least in theory, with their civic responsibilities. Herbert Hoover, although a member of the pacifist-oriented Society of Friends, was Commander in Chief of the Armed Forces. John F. Kennedy, whose allegiance to the Roman Catholic Church caused some to suggest prior to his election that he might be under the domination of the Vatican, adhered scrupulously as Chief Executive to the American principle of separation of church and state.

These instances suggest that there is no invidious compromise for a Presbyterian guided by the statements of faith of his denomination, including the proposed Confession of 1967, and serving the United States of America officially as well as in the capacity of private citizen.

The proposed changes in the church's confessional position will be debated in presbyteries all over the land between now and General Assembly next May. There are important issues in this proposal on which Christians may disagree, but to claim that a Presbyterian Christian may become something less than a good security risk because his church reaffirms its historic belief that "God alone is Lord of the conscience" is completely irrelevant to the discussions. Presbyterians have always insisted that the United States is a "nation under God."

## Attitudes Toward Public Welfare

Gunnar Myrdal, the Swedish social scientist, in his classic book *An American Dilemma* wrote that "no nation has as many cheerful givers as America." Many other observers have praised Americans for their philanthropy and voluntary charitable activities. It is doubtless one of the most praiseworthy aspects of our culture. Much of this spirit of helpfulness to those in need arises, as Myrdal says, from the influence of the churches. But when one shifts from the voluntary and private systems of "charity" that predominated in the past to the public system of "welfare" that is more and more important, the American record is not so good. In fact, not to mince words, it is terrible. And it may be that Protestant Christianity in the United States, which deserves credit for the virtuous side in American attitudes toward the poor, must also take some of the blame for the other side too.

The present system of public welfare has come under increasing attack not only from those conservatives and individualists who basically resist the whole concept, but also from humanitarians who want to make public welfare serve human needs more adequately. Sometimes the two sets of critics make similar points about the present system (for example, it may in some cases perpetuate dependency) but they make the points for quite different purposes.

The criticism of present public welfare by those who want to transform and improve it has become louder as a result of the war on poverty. A committee of citizens appointed by Congress to study the Federal system of public welfare said that the system itself was "a major source of the poverty on which the Government has declared unconditional war." The reason for this surprising condition rests in the niggardly amounts paid welfare clients. In about half the states the benefits for a family of four fall below the three thousand dollars that the poverty program regards as the poverty line. The reason for this stinginess is rooted, in turn, in the political arrangements and in public attitudes.

The political arrangements—which were sharply condemned by the Advisory Council on Public Welfare men-

tioned above—give major initiative and responsibility to the state governments. The Federal Government's proportion of the funds, though very large, is given on a matching basis, so that the state decision determines what welfare benefits shall be. Welfare recipients in poor states, or states with a negative public atmosphere, may receive far less than comparable persons across a state line. Benefits range from \$8.71 a month for a needy child in Mississippi to \$52.28 a month in Minnesota. The Mississippi figure works out to less than 30¢ a day. Books whose titles tell their attitude toward welfare (*The Wasted Americans* and *The Shame of a Nation*) have reported, for example, welfare investigations of homes at 3 A.M. and 17½-cents per-meal food allowances in the nation's capital. The present arrangement seems to combine the disadvantages of state control (lack of funds, suspicious and negative attitudes) with the disadvantages of Federal control (specific "categories" of aid and case-by-case reporting to Washington). The Advisory Council recommended a major change in the system, a federally guaranteed minimum income for residents of all states, no matter how poor their state may be. When we set a Federal "floor" for welfare payments, the Advisory Council said, we could also iron out many of the bureaucratic and administrative complications that afflict present arrangements.

But that brings us back to public attitudes. Part of the problem is just the cost and the desire not to pay taxes. To do what this advisory council recommends—to put a Federal floor that raises all welfare above the poverty line—would increase the Federal portion of welfare costs. The costs would increase, it has been estimated, from a present nearly four billion to something like nine billion dollars a year (but perhaps the poverty program would meanwhile have been reducing the number on welfare, and thus hold down this figure). We are willing to pay amounts like that in the defense and space fields without much strain, but not on welfare. There is much meanness and suspicion and fear that somebody is going to take advan-

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## IN BRIEF

### Aftermath Of the Riots

President Johnson and Vice President Humphrey both addressed themselves last month to the riots which beset Chicago, Cleveland, Omaha, Des Moines, and East Brooklyn. The President spoke out strongly against the riots and warned that consequences would fall most heavily on those who begin them. "Riots in the streets do not bring about lasting reforms. . . . They tear at the very fabric of the community. They set neighbor against neighbor and create walls of mistrust and fear between them."

Vice President Humphrey, while supporting Mr. Johnson, urged the nation's religious leadership to "broaden the base" of understanding in implementing civil rights and poverty programs. He warned that militant forces "are going to tear down the whole structure of society" unless the needs of America's poor are met. He told a group of seminarians that religious leadership is in the position of being able to increase support among middle-income groups for measures to prevent future riots. He added: "I dare say that the riots are costing more than if we had started programs long ago to prevent the disorders from having a cause."

### Hard Road Ahead For Civil Rights Bill

Although Vice President Humphrey didn't mention specifics, one of the pieces of legislation he must have had in mind (and one that is badly in need of support) is the current Civil Rights Bill. The most controversial part of the bill, on which the House began to debate last month, would open a limited amount of housing to Negroes who can afford to move into better neighborhoods.

The riots apparently have served both to stiffen opposition to the bill by some legislators and to create in others an attitude of "let's do something favorable for the ghetto Negroes." Actually, the bill would do little to ease housing pressures on poor Negro families.

Even if the bill passes the House, the Senate—and specifically Illinois Senator Everett McKinley Dirksen—remains unpersuaded on the open-housing provisions. As they stand now, a compromise exempts from the anti-discrimination clause the sale or rental of houses or apartments in any building of one to four units in which the seller or renter occupies one of the units. Of an estimated sixty-million housing

units, thirty-seven million would be exempt from the law even if it passes.

### Poll Reports Rise In Church-Going

A survey sponsored recently by the *Catholic Digest* shows that more Americans are attending church now than fourteen years ago. Dr. George Gallup's Public Opinion Survey in 1952 showed a non-attendance record of 18 percent for Roman Catholics, 32 percent for Protestants, and 56 percent for Jews. Today, 13 percent of Roman Catholics don't go to church, neither do 33 percent of Protestants, nor 39 percent of Jews.

The poll also found that church attendance increases with income and with occupation. Forty-three percent of professional and white-collar workers attend weekly; 33 percent of farmers and service workers are regular church-goers. More large-city dwellers attend church than those in cities under 100,000 or rural residents. Attendance is highest in New England and Mid-Atlantic states; lowest on the West Coast.

### Roman Catholic Joins National Council Staff

For the first time, a Roman Catholic priest, Father David J. Bowman, S.J., has been appointed to the professional staff of the National Council of Churches. Father Bowman will be assistant director in the Department of Faith and Order. A well-known ecumenist now teaching theology at Loyola University in Chicago, Father Bowman will lecture, write, and conduct study groups on the subject of faith and order.

### Four Churches Plan For Low-Income Housing

Thousands of low-income families throughout the country may benefit from an agreement being negotiated between four Protestant denominations and a non-church agency called Urban America, Inc. Under the terms of the agreement, Urban America is expected to provide technical advice and in some cases "seed money." The churches are interested in constructing low-rent housing under the Federal Housing Act of 1961. Churches involved in the new arrangement are the United Church of Christ, the Episcopal Church, the Methodist Church, and the United Presbyterian Church U.S.A. In addition,